The Congregational Quarterly

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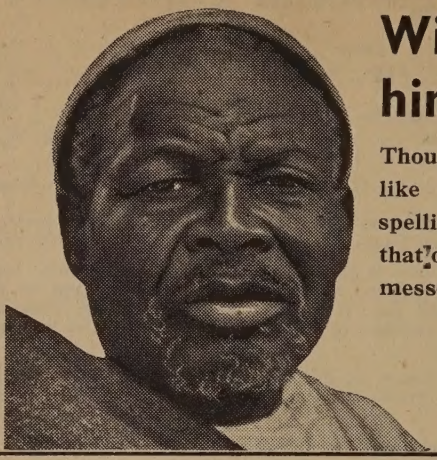

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The Congregational Quarterly

EDITORIAL

THE day on which these notes are being written brings tidings that the Americans are in Sedan. No piece of news could suggest more vividly the change in our fortunes and outlook since the day in 1940 when the sound of that name rang like a knell at the death of many illusions. The war is literally moving so fast (the British have just done 60 miles to Amiens in 48 hours) that anything written about it is well on the way to being out of date before the ink is dry. By the time these words appear in print the end may be still more clearly in sight. Be that as it may, even those who have been most insistent that our one job is to win the war can no longer say that it is irrelevant and mere side-tracking to think of the peace and of the sort of peace it is to be. The phrase *a just peace* is constantly being used. That is precisely what we want. But one thing we find disturbing. More and more is being said and written about the punishment of war criminals, and some people seem to think that this is the most important condition of *a just peace*.

It is right enough that those who are proved guilty of outrageous acts should be punished. There is nothing unchristian in that, and it is all to the good (to quote Sir Cecil Hurst, chairman of the United Nations War Crimes Commission) that their treatment should be swift as well as just. But who really believes that the arch-criminals will ever be brought to trial? It is difficult to take Sir Cecil seriously when he says that the United Nations will decide whether to put Hitler on trial or to deal with him (as Napoleon was dealt with) by executive action. It has been reiterated time and again that the United Nations will accept only unconditional surrender, and that is not likely to be forthcoming so long as Hitler is alive. Surely the most likely event is that he will die by the hands of his own countrymen—unless he forestalls them.

It is right, then, that so far as possible those who have been responsible for outrages shall be brought to justice. It is not a convincing argument that no nation is fit to act as judge or to inflict a penalty because none has clean hands and all are, to some extent, involved in responsibility for the war. If that reasoning were valid all nations would have to scrap their systems of justice since the criminal is in part the product of society, and judge and jury as members of society share the responsibility. Nor can the Germans as a nation complain of being unjustly treated if punish-

ment falls upon them collectively. It is a lack of moral realism which sometimes leads people to talk as though Germany is more sinned against than sinning, or which causes them to lift responsibility from the shoulders of Germans for what their country does while trying to convince every Briton of his individual responsibility for the acts and policies of *his* government. Of course, there is the Gestapo which makes protest difficult and costly, and it is not for us to boast about what we would do if we were in Germany. But the Germans did allow the Gestapo to be fastened on them, and there has never been as much resistance to the Nazis as we might have hoped, though thousands have never bowed the knee. When we have paid tribute to their heroism it still has to be said that non-Nazi Germans have not, as a whole, showed willingness to resist unto blood to anything like the extent that the people of occupied countries have resisted. (The generals and others who plotted against Hitler did it less because they hated all he stood for than because he was losing the war.)

But if there is to be punishment of criminals and if the German nation is to suffer penalties, let us keep the whole business in perspective. This retributive justice looks only to the past. So did our own penal code until comparatively recent years. We have now conceived the idea of a justice which looks to the future and which, if it punishes, seeks to restore a criminal to his place as a respected member of society. Whatever may be true of Nazi gangsters, it is certainly not hopeless to think of restoring Germany to her place among the nations. And when we speak of *a just peace* that is what we ought to have in the forefront of our minds. It should contain nothing which would make it for ever impossible for a better and a wiser Germany, purged of her dream of world-domination, to live as an equal and co-operating member of the family of nations. That doubtless presupposes a process of re-education, which will take a long time and which will be fraught with unimaginable difficulties—but it has to be attempted.

Too much talk about punishment of war criminals will obscure this issue of supreme importance. And since it is easy to inflame feelings by talking of atrocities and coining slogans (there were several of them after the last war), it is not altogether beyond the bounds of possibility that certain interests may try to get the populace preoccupied with shouting for blood while they themselves are busy arranging other matters according to their own taste and fancy.

* * *

THE negotiations between the Churches Main Committee and the War Damage Commission seem to have been carried through with the utmost cordiality. A copy of the correspondence setting forth the agreement arrived at has just been published under the title

The Churches and War Damage (The Press and Publications Board of the Church Assembly, 4d.). The Bishop of London, as Chairman of the Committee, says:

> We cannot issue this document without expressing our gratitude to the War Damage Commission and to the officers of the Commission for their unfailing courtesy and understanding, which have helped so much to the solution of what has been a long, difficult and highly technical problem.

And Sir Malcolm Trustram Eve writes to the Bishop:

> They (the War Damage Commission) have asked me, finally, to express to you as Chairman of the Churches Committee, their appreciation of the work of the Committee which has been of the utmost help to the Commission in considering the many difficult problems which have arisen in the course of our discussions.

Before the advent of flying bombs nearly 14,000 churches and ecclesiastical buildings had suffered varying degrees of damage. Bearing in mind the many varied types of buildings and their differing situations, we can form some idea of the complexity of the problems that had to be solved.

"Church" is defined as including not only the church or chapel proper, but also ecclesiastical buildings which are either:

1. Buildings which are under the same roof as the church or chapel, are structurally one with it, and form with it in effect a single building. . . . *or*

2. Buildings (not houses of residence or non-provided schools) essential to the church or chapel for the purpose of its religious work and which form with the church or chapel a compact group of buildings making a single unit for that purpose where their sites are not separated by non-ecclesiastical properties or by a public street.

Other ecclesiastical buildings will receive the same treatment as secular buildings of a corresponding type.

Tests based on "market value" have been rejected on the ground that the market value of a church is too hypothetical to be capable of precise ascertainment. Accordingly it is agreed that

> in each case of a war-damaged church, whether the appropriate payment would otherwise have been a cost of works payment or a value payment, the Commission should award in lieu thereof one kind of payment (a "church payment") to be assessed as the smaller of the two following amounts:
>
> (*a*) the reasonable cost of "plain repair" of the war damage;
>
> (*b*) the reasonable net cost of building a "plain substitute" church.

At first sight the words "plain" and "plain substitute" are

rather alarming. They suggest visions of "utility" repairs and pre-fabricated, standardized churches to be dumped wherever a building has been knocked down. We are relieved to find that nothing of the sort is contemplated! "Plain" means that unnecessary ornamentation has been omitted. That would improve some monstrosities we could mention! "Plain substitute" church is defined broadly as "the sort of building in type and size which might reasonably be erected on the site of the damaged building by the denomination if it were paying the bill from its own funds and were neither financially embarrassed nor unduly rich. When that definition has to be applied to particular cases there will obviously be a need for a good deal of that mutual understanding which has so far marked the negotiations of the Committee and the Commission. The underlying aim, it is good to know, is to provide a building which in design and materials will "fit in" with the district. The type of church erected in recent years in new housing areas (but aren't there a good many types?) will not necessarily be the appropriate measuring rod, for the situation, character, and tradition of the damaged building will have to be taken into account. In the case of some buildings of architectural or historic importance "it may be in the public interest to secure exact reinstatement". In cases of "plain repair" the formula is to be "patching involves matching" both in materials and style. Where a tower or spire has been a landmark it will, as a general rule, be replaced.

In order to arrive at the amount of the "church payment" costs are to be assessed on prices ruling at the date when work is done. Regard will be paid to such factors as obsolescence, redundancy, and structural defects in a building which is being replaced. But, bearing in mind that the payment may represent the cost of a smaller or plainer new building, it is agreed that while deductions in respect of these three factors should be taken into full consideration where the new church is to be of the same size as the former, it will be proper to set them off as far as possible against any saving accruing from the fact that the new building is to be smaller than the old. Nor will deductions be made in respect of these items so far as they relate to a feature of the old building not to be repeated in the new.

A damaged church structure, unless it is not required at all, will either be reinstated on the same site or rebuilt elsewhere. In the former case no account will be taken of the value of the site save in the exceptional case where the plain substitute church is so reduced in size that a portion of the original site could reasonably be set free for development without disadvantage to the use of the church and without injury to the character and dignity of the new building. In such a case, irrespective of whether the freed portion

of the site is disposed of or not, the "church payment" will be reduced by the market value of that portion. Where, however, a church is rebuilt on another site to replace one or more churches which have suffered war damage the value of the whole original site will be taken into account. The "church payment" by the Commission will be decreased by the amount of any excess of market value which the old site shows over that of the new. On the other hand, if the old site proves to be so valuable as to provide funds both for a new site and a new church, any balance remaining over will remain the property of the particular body and is not to be used by the Commission towards its payment for some other damaged church.

* * *

To some people Gandhi is a saint, to some he is a villain, to most he is an enigma. Many have a genuine desire to understand him, but find that his mind moves in ways that are altogether beyond their comprehension. Anyone, therefore, who has a special and intimate knowledge of his character, aims, and methods deserves our gratitude if he is prepared to put it at our disposal. And since there are so many blind admirers of Mr. Gandhi we may be doubly grateful if our guide retains the use of his eyes. Mr. Horace Alexander (*India Since Cripps,* Penguin Special, 9d.) is devoted to Gandhi and would hardly claim that he is impartial, but nobody could deny that he is transparently honest. Even he is sometimes mystified by the strange twists and turns of Gandhi's mind and does not hesitate to say so, as the following extracts will show:

> No one can pretend that Gandhi's mind is easy to follow. The present writer has followed his weekly writings pretty closely for over fifteen years, and is one of his thousand and one intimate personal friends. But he would not dare to stand before the world and say: "I can tell you what Gandhi really means" (p. 22).
>
> By this time Gandhi was changing his position about the departure of the Allied troops. The reasons for this are not quite clear. . . . It is in the *Harijan* of the following week that he confesses his earlier blindness in his demand for the withdrawal of the Allied troops. Somehow, in confessing his mistake, he hardly seems to face the enormity of the change involved in his own position (pp. 28f.).
>
> It is difficult to reconcile the two voices with which he seemed to be speaking at this time (p. 41).

It is precisely this apparent lack of consistency which is so baffling. We may think we have managed to understand what Mr. Gandhi means by "non-violence", but, if so, we are likely to be a little shaken when he says:

> . . . for the Poles to stand valiantly against the German hordes vastly superior in numbers, military equipment and strength, was almost non-violent. I should not mind repeating that statement over and over again. You must give its full value to the word "almost".

As Mr. Alexander observes:

> . . . the argument about Poland seems a little far-fetched. Perhaps this was in part because he was misinformed as to the extent of Polish armament. But surely non-violence is an attitude of mind, not a matter of weakness or strength. If I resist the attack of an enemy with such physical weapons as I have, the fact that my weapons are poor does not make me either non-violent or almost non-violent (p. 45).

Mr. Alexander does not pretend that he can explain the seeming contradiction. Perhaps the Indian mind is somehow made differently. We have always thought it might be since we were told in a lecture on "Comparative Religions" that an Indian philosopher can conceive that a thing both is and is not at the same time!

But, if Mr. Gandhi is difficult to understand, it is supremely important that we should not give up trying. It may well be, as many of his admirers tell us, that he has something to teach us about the real meaning of our own Christianity. At any rate we must give Gandhi a fair hearing, and he has certainly not had a square deal from certain British propagandists who, as Mr. Alexander insists, have shown themselves as adroit as any theological controversialist in the diabolical art of divorcing text from context. Mr. Alexander has done something to redress the balance and has written a book which deserves a very careful reading.

* * *

And here is another pretty problem. It is constantly being said that, if the Church is to capture the attention and win the allegiance of the men and women who will return from the Forces, she must let her voice be heard on matters of economic and social reconstruction. These men and women, it is said, have been doing a great deal of hard thinking. They will be impatient of a Church which ignores these problems, utters outworn platitudes or sits on the fence. They will respond to a Church which is really concerned about social justice and is ready to give a bold lead even if it means the alienation of the die-hards within her. Well, we cannot reasonably complain. If we are not prepared to bother about these things we cannot grumble if young men and women pass us by.

Now comes Dr. Joad. We do not regard him as infallible. On matters of opinion he is apt, like the rest of us, to talk a mixture of sense and nonsense. But on matters of fact he is not notoriously inaccurate. He was writing recently about the effort that is being

made to get men in the Forces to sign a form to say that they wish their names to be put on the register of parliamentary electors. A man engaged on this work had told him that, after a week's intensive propaganda, involving speeches about democracy and the importance of exercising one's rights as a citizen, among the 280 men for whom he was responsible, exactly two had been so stirred up that they had expressed willingness to be registered as electors! We have heard the same kind of thing from chaplains and others who should be in a position to know. And, on the other hand, we have heard of the readiness of men and women to think and discuss. (You can hear just the same diversity of reports as to their responsiveness to religion). What *is* the truth?

We confess that we see little reason to suppose that young people, even the thoughtful ones (be they few or many), will flock to hear what the Church has to say even supposing a bold lead were given from every pulpit in the land. Some years ago, when unemployment was at its worst, a correspondent wrote to the local paper in a certain large town belabouring the Church for its silence and saying that there was not a clergyman or minister who had the courage to speak about the crying evil. One young minister decided to take up the challenge. He may have been rash, for probably he had little to say that was worth saying. The point is that nobody wanted to know whether he had or not. The best position on the front page of the paper was secured for an advertisement. Sandwich-boards were sent about the streets and were seen by thousands of people pouring out of the football ground after a League match. A free discussion was promised at a conference following the Service, and a well-known and respected Labour leader was announced as chairman. After all that the congregation was no larger than usual. It is true three communists turned up and showed their good manners by remaining seated during the hymns! They also proposed to test the sincerity of the Church by taking up a collection for the unemployed marchers. The situation appears to have changed very little. Religion and Life Weeks have been held all over the country, and it has been noised abroad that prominent representatives of the Church (quite a lot of them Bishops!) will expound the Church's attitude to questions which are said to be so much in the minds of outsiders and on which the Church is said to have no mind at all. Reports are nearly unanimous that these meetings are attended almost entirely by church-goers. It may be that if we can devise effective means of taking our message to the outsider he will listen. But those who foresee the young men and women returning from the Forces with an awakened social conscience and flocking into the churches—provided the churches also have a social conscience equally awakened—are probably indulging in wishful thinking.

In the first place it has yet to be proved that the great majority of them really will come back with a serious interest in these matters, and, secondly, on the basis of past experience, we may deem it likely that they will quite happily go on blaming the churches for saying nothing without taking the trouble to find out whether anything is being said or not.

* * *

We should like to call attention this quarter to two more useful little books on the churches in Europe. Ministers are sometimes asked: "What sort of church have they got in Russia?" or "What is the Reformed Church?" Supposing these questions are successfully answered there may be worse to follow. The answers to all the questions are in a little book by the Rev. W. T. Elmslie entitled *The European Churches* (S.C.M., 2s. 6d.). It is a perfect mine of information, and such faults as it betrays are only those inseparable from an attempt to pack so much material into so small a space. The book concludes with an interesting chapter on "The Church in Action". The other book is *The Ordeal of the Reformed Churches* (World Dominion Press, 1s.) by Alexander McLeish. These Churches

> had to bear the brunt of the struggle for religious liberty. In spite of all opposition, they proved able to maintain themselves largely by virtue of their spiritual vitality. . . . The ordeal of these Churches is not simply that due to their recent sufferings, but goes back to their origins. The present position cannot be understood without a somewhat lengthy review of their origin and growth.

This review the author proceeds to give in a most interesting way.

* * *

If all Anglicans (and, of course, all Free Churchmen) displayed the restraint and sense of balance which characterize the writing of the Bishop of Durham (the Rt. Rev. A. T. P. Williams) reunion might be nearer than we have any reason for supposing it to be. His *Church Union in South India* (S.C.M., 6d.), written as a reply to Mr. T. S. Eliot's *Reunion by Destruction,* could hardly be surpassed as an example of Christian statesmanship. It must not be supposed that the Bishop is one of those "statesmen" who speak peace where there is no peace and try to produce the semblance of unity by pretending that no difference exists—at any rate none that matters. He knows well enough what he believes, but he considers it important to understand what the other man believes, and conceives it possible that nobody has a monopoly of truth.

Mr. Eliot holds that if the South India Scheme is accepted the Church of England will be not only divided but destroyed—swamped in a "mass movement of licentious oecumenicity". In-

deed, the Church of England will cease to be a church and will become a "society". On this point the Bishop says:

> But in this part of his criticism the author seems to snatch at any weapon he can find and to use it with singular unfairness. He blandly assumes that "non-conformists" do not regard their "societies" as "organisms"; Anglicans do so regard the Church of England: therefore "if its members are to enter a union, on terms of complete parity, with non-conformists, they must acknowledge that they are leaving a church and entering a society". And it will follow, we are told, that "if the Church of England associates itself with this new 'Church' on terms of inter-communion, then it also is surrendering its claim to be a church, and is accepting the status of a society". Mr. Eliot's easy procedure here recalls the judgement passed upon a popular philosopher of the last century that "he seems content to draw a conclusion deductively from some premisses, generally a pretty arbitrary one—and to neglect all that can be said against it from other premisses". His deduction can be killed by a fact: his premiss would not be accepted by the vast majority of Free Churchmen; his conclusion is therefore worthless in substance. To all intents and purposes he has simply begged the question.

As the Bishop shows, there is not agreement among Anglicans on matters concerning which protagonists sometimes assume a unity of opinion, as, *e.g.*, regarding the sense in which episcopacy is "divinely appointed". On other matters, too,

> we do well to remember that the deepest differences between non-Roman Christians are not marked by merely denominational lines: they cut across those lines at a hundred points. Disputes about Church Order and partisan over-stressing of a particular theory of episcopacy, neither to be proved by the New Testament nor steadily upheld in Anglican history nor supported by any consensus of recognized authorities, have absorbed too much attention and have contributed to blur more significant cleavages within, not between, the Churches. Yet the members of each of those Churches may and often do share a true common life: there is some real "assimilation of sensibility" because they live and work together.

And there is no doubt Dr. Williams accurately diagnoses the situation when he concludes:

> It is the dead rigidity of the doctrine of the Church now held by a section of Churchmen which stands most obstinately in the path which reunion seeks to take. They speak much of the "body" and generally forget that a body grows; they tell us that "as the Church proceeds in time she has continuously less freedom and possibility . . . because Christian history has a real meaning; . . . the later stages cannot contradict the earlier if there is a real 'fulfilling' of Christ". It is assumed

> that the earlier stages tell a tale so plain that it must dictate the complicated detail of our decisions today. This is to throw upon history a weight it cannot bear: the conclusion of the argument is predetermined and the premisses must be made to necessitate it.

* * *

THE Archbishop of Canterbury also has a good deal to say on the subject of reunion in *The Church Looks Forward* (Macmillan, 7s. 6d.). The unity of the Church is, he says, essential to the complete discharge of its commission, but the difficulty of maintaining and now re-establishing unity is due in part to an over-exclusive emphasis upon the importance of unity as compared with variety; at any rate it is true that this unity is, in musical terms, one of harmony, not of unison. Two things, says Dr. Temple, are supremely important. First, we must take care that all Christian people are joining together in their service of God and man to the utmost extent that the actual unity among them permits, and, secondly, in our dealing with one another we must be more eager to understand those who differ from us than either to refute them or to press upon them our own tradition. And on the whole question Dr. Temple undoubtedly says the last word when he concludes:

> It is not through skill in negotiation, but through deeper devotion to the Lord Himself, that we may hope in the end to be brought into that full unity which corresponds to the unity of God and His purpose for His people.

* * *

REUNION is only one of many subjects on which the Archbishop gives wise leadership in this volume. The book is a collection of speeches and sermons delivered since Dr. Temple went to Canterbury. They were not planned as a series, but are arranged so as to give them some continuity. The Archbishop has done well to publish them. Through the press and the wireless Dr. Temple has the ear of the nation as few religious leaders have had it in recent years. As he remarks in the preface, any observations he may make about politics or economics naturally get a good press. But those remarks are often lifted out of their context, and it is not clear that what he has said on these topics

> is incidental to, and illustrative of, an exposition of principles which, as I think, should guide our thought in relation to all the great problems of our time.

Unfortunately it is too much to hope that most of those who have read snippets of his speeches will now digest this book and discover for themselves the Christian principles on which Dr. Temple bases everything he has to say concerning the issues of our times. Such a reading would also dispel the illusion, which exists in the minds

of some other people, that the Archbishop is more concerned with "talking politics" than with "preaching the Gospel".

* * *

We met recently a man who had been a student under Lord Kelvin. In his opinion Kelvin was not a good lecturer though he would go to endless trouble to clear up a student's difficulties by personal tuition. In class he would often set out to elucidate a problem on the blackboard, but, leaving his original purpose far behind, he would cover the board with masses of figures, while his bewildered students amused themselves as best they might. (Students have never been at a loss for ingenious pastimes when lecturers cannot command their attention—even in theological colleges!) Unlike some teachers, however, Kelvin was aware of his weakness and adopted drastic measures to deal with it. He fixed up a "buzzer" which went off at ten-minute intervals. When it startled Kelvin out of his abstractions, he would put out his hand to stop it, saying, "I am sorry, gentlemen, I have been wandering".

This paragraph may lead to a rush on the part of deacons to install "buzzers"—operating at less than ten-minute intervals—in certain pulpits. In our last issue we commented on the formlessness and vagueness of many sermons, which seem to start from nowhere and arrive, after much journeying, at the same place. The buzzer technique might help. But, if it is to achieve perfection, we shall need a new Lord Kelvin, who will devise an instrument capable of detecting automatically when a preacher is wandering and buzzing him down immediately, for, unlike Kelvin, some preachers appear not to know when they *are* wandering, nor even that they are addicted to it at all.

* * *

The modern craving for shorter sermons is not quite universal. Not long ago a young minister settled at a highland kirk after a succession of elderly men brought up in the good old tradition. He began to give his congregation sermons which, he supposed, would commend themselves at least by their brevity. But one old lady did not approve. "The right length o' a sermon", she said, "should be five pandrops, weel suckit and nae crunchit".

* * *

In his "Reminiscences of Scottish Life and Character" Dean Ramsay has some good stories of beadles. He would have liked this one, which happens to be true, though whether it occurred in the highlands or the lowlands we cannot say. The beadle is the staunchest of Protestants with the keenest of noses for anything that may seem to smell of Popery. The minister wondered whether many people were taking advantage of the fact that the church was open all day to slip in for a few moments of private prayer. So he asked the beadle, as the man who ought to know, whether

many did come in to say their prayers. "Aye, they do", he said scornfully. "I cotch twa o' them at it yesterday".

* * *

We are glad to include this month an appreciation of Dr. Selbie by the Rev. Norman Goodall. (And we congratulate Mr. Goodall on his appointment as Secretary to the International Missionary Council in succession to the late Dr. W. Paton). Here is a little incident illustrating the indomitable spirit of Dr. Selbie, which never left him even to the very end. Just a fortnight before his death he was sent the proofs of his latest book, *Freedom in the Faith*. He was told that Dr. Peel, in order to save him the exertion, had offered to read them for the press. Back came a postcard in Selbie's characteristically firm handwriting: "There is no need to trouble Dr. Peel. I'll read, and correct, and return to you in 3-4 days". And he did.

L. J. T.

* * *

Nuffield College, Oxford, has been set up "for the purpose of objective research into social and economic problems and with the special object of promoting collaboration in the study of these problems between those engaged in academic work and those occupied in business". In the valuable series of pamphlets published for it by the Oxford University Press the College has just issued two *Statements—The Teaching Profession Today and Tomorrow* (1s.) and *Problems of Scientific and Industrial Research* (2s.). The books will provide useful data for students of these subjects, and the names of the signatories are a guarantee of their authoritative nature.

Power to Live (Lutterworth Press, 2s.) is described in its sub-title as *An A B C of Christianity for Youth Leaders and Others,* and contains many suggestions that should be useful to those who are trying to "put religion over" to young people.

It is good sometimes to read a book which sharply challenges our accepted ideas, and Lan Freed's *Morality and Happiness* (Williams & Norgate, 5s.) will certainly do this. The book sets out "to challenge, on the philosophical plane, not only the Christian ethic, but every ethical system involving the idea of moral obligation". It means to be provocative—and it is!

There is now no lack of books on Russia, but for a vivid picture of day-to-day life from 1930 onwards *I Married a Russian* (Allen & Unwin, 12s. 6d.) would be hard to beat. The book is in the form of letters from an English girl married to a young Soviet scientist, whom she met while he was working at the University of Cambridge. There is no fine writing, but the letters are just what letters ought to be, and before he has gone far the reader can almost feel that they were written to him. "Eddie" has an immense admiration for Soviet achievements but is no blind worshipper.

Burma is now much in the news, and most people would have to admit their abysmal ignorance of the country and its people. So there ought to be plenty of readers for *Burma* (Oxford Univ. Press, 1s.), in which Ma Mya Sein compresses a great deal of information into a small space.

L. J. T.

WILLIAM BOOTHBY SELBIE

By the Rev. NORMAN GOODALL, M.A.

ON the first page of an old lecture note-book I find written:

The heart makes the theologian.

The notes which follow recall the first lectures which I heard from Selbie in 1919. Their subject was the Christian Doctrine of God.

I picked up this Augustinian tag from Selbie at an early stage in the course, and during the three years' teaching with which he blessed me I felt that I was listening to a running commentary on the theme. As he expounded it and embodied it in himself I knew it could never be made an excuse for evading the discipline of thought. But all the time it spoke of a living quality without which intellectual disciplines are inadequate approaches to the mystery of God or the wonder of Revelation.

To have had the opportunity of being one of "Selbie's men" is a privilege for which every generation of his students will always be grateful, but I think I can claim to have been specially fortunate in having belonged to his first batch of post-war (1914-18) men. I had met him "by chance" on my way home from a demobilization centre, and though my thoughts had already been drawn towards the ministry, the possibility of entering it seemed a long way the other side of formidable barriers. An hour's talk with Selbie transformed the situation and this experience was only the first of many in which the dear man's wisdom and largeness of heart opened doors of opportunity. If I specially dwell on one brief triennium (1919-22) of his twenty-three years' Principalship of Mansfield I think I can do more than pay my personal tribute of affection; I can sum up much that illustrates his finest work.

The College enrolment was unusually large in 1919, reflecting that post-war flooding of the University which we may hope soon to witness again. We were a mixed bag at Mansfield. Some had come from the Army; some from prison as C.O.s, and behind these experiences there were unusual diversities of training and occupation. I belonged to the group which was least academically equipped—a fact which I emphasize to throw into stronger relief the value of Selbie's teaching ministry. For me this discipleship in a theological school was one of the most revealing experiences I have ever known. Other influences besides Selbie's contributed to it, of course. Buchanan Gray and Vernon Bartlet, C. H. Dodd and Nath. Micklem (with Norman Smith hovering paternally in the bursarial background) were lavishing profound and brilliant gifts upon the most raw of students, but Selbie's teaching gave the key-note to it all. In his exposition of historical theology I, personally, found the thread upon which all our allied studies hung. As

others have pointed out, Selbie's work as a theologian was not of a creative kind. He made no big technical contribution to this field of his study. In fact he tended to treat too slightly some of the problems which followed in the wake of the critical movement. But his interpretative gifts were masterly and behind his exposition of the classical movements in theology he made us feel the strength of a mind and heart steeped in authentic Christian experience. The heart made the theologian, and that mighty heart of his knew inexpressible wonders concerning the nature of our redemption. It is here that I feel the inadequacy of those descriptions of him as "one of the last of the evangelical liberals" or as one who owed his theological position mainly to the work of Ritschl, Schleiermacher, and Harnack. He was always much more than a representative of a passing era in theology. He knew that prevailing emphases in theological thought were frequently emphases of truths hitherto neglected or unrealized; they seldom did justice to the whole Gospel. He would have us remember how much more the record of the past contained and how much the future would still have to disclose. For this reason he was by no means merely unresponsive to the Barthian and neo-Thomist movements of a later period. Of course he found some pungent comments to make on certain phases of these movements and he was often sorely troubled in mind by the danger of new theological clashes breeding uncharitableness—on both sides; but he warmly acknowledged, for example, the significance of Barth's work as a "timely corrective of subjectivism" and he welcomed its "paramount stress on the givenness of God and the objectivity and finality of His Word[1]". Selbie's soul had heard other melodies played on the bells of heaven, but the solemn tolling of Barth's annunciation of the Crisis could never be meaningless to one whose heart had been where Selbie's had been.

My recollection of this quality in his teaching is linked with the whole tone of his influence upon us as students. All our personal and incidental contacts with him deepened the sense of the greatness and gravity of our calling. He was the most approachable of men. None of us would hesitate to walk into his study whenever we needed him. His home was ours (thanks also to Mrs. Selbie, Principal's Wife as to the manner born—as she had earlier fulfilled the *rôle* of minister's wife in Highgate and Cambridge). There was no one to whom we were more eager to give the freedom of the Junior Common Room. We knew and loved him and were strengthened in the knowledge that he knew and cared for us. Yet which of us ever passed into a familiarity with him wholly free from awe? Again, it was the sense of being with one who knew immeasurable heights and depths of the spiritual world which set

[1] *The Divine Initiative* in the *Congregational Quarterly*, July, 1937, p. 324.

the tone of our dealings with him. We chuckled at those characteristics which have provided some of the best tales about him—his mastery of slang, his loathing of humbug and pomposity, his caustic wit. But the flavour of all these things is missed if they are not recalled in association with that *gravitas* which gave to words evoking laughter a power to touch the springs of tears and to deepen awareness of the holiness of our calling. "If the Gospel of Christ is not the power of God unto salvation, it's the merest flapdoodle". "You may preach like the Angel Gabriel, but if your congregation can't hear you, you might just as well be a monkey chattering in a tree". The mere recording of *mots* like these doesn't begin to convey the real spirit and power of the speaker. There needs to be remembered the man of God, to whom Nath. Micklem once unerringly applied the words of the Psalmist:

My soul breaketh for the longing that it hath unto
Thy judgments at all times.

This power of Selbie's found supreme expression, of course, in his conduct of worship. I would speak of his conduct of worship rather than his preaching only, for superlative as were his preaching gifts, it was in the whole context of worship that he found greatest utterance. It was his prayers as much as his preaching (sometimes more than it) that moved his hearers so deeply; and in this same setting his slang, his scolding, and all his other secondary characteristics became subordinate to the prophetic word. It was beside the mark to admire such preaching or to appraise its technique. It didn't fall into categories of this kind. It hurt and healed, judged and blessed, sometimes through and sometimes in spite of its incidental features, because it was the preaching of a man whose heart knew the "objectivity and finality of the Word" and knew it to be the living Word of a caring, saving God. All over the world there are men and women whose lives have been permanently influenced by Sundays spent in Mansfield Chapel during the critical post-armistice years. If those of us who were granted this experience, whether as theological students or as undergraduates with little thought of the ministry, have since found ourselves in a world less luminous with faith and hope, the deficiency has not lain in this great-hearted servant of Christ who shrank not from declaring to us the whole counsel of God, whether we would hear or whether we would forbear.

In focusing upon the years when Selbie was at the height of his powers I have done so realizing that this only tells part of a long story. He had been Principal of Mansfield for ten years before my student generation met him. Two notable ministries, at Highgate (1890-1902) and Cambridge (1902-1909), had preceded his Principalship, and though he would often emphasize the fact that these years were in large part an apprenticeship to his later work,

those who knew him during this period testify to qualities and to a depth of devotion which made these ministries memorable. Earlier still he had shared in the beginnings of Mansfield in a manner which made his subsequent Principalship the more powerful. Soon after Fairbairn's arrival in Oxford Selbie called on him and found him busy in his shirt sleeves unpacking his books. "He at once commandeered me to help. For some two hours we worked hard and talked harder". This was the opening of a friendship in which the younger man entered with great intimacy of understanding into the older man's conception of what Mansfield should become. At this time Selbie was a Scholar of B.N.C., reading Greats with Walter Pater and using gifts which, had he chosen to make pure scholarship his field, would undoubtedly have left their mark. His subsequent Honorary Fellowship of B.N.C. (1926) and the D.D. which Oxford awarded him by Decree in 1920 (the year in which Divinity Degrees at last became accessible to Nonconformists) are an index to the respect in which he was held by the University as a whole. Although different in character from that of Fairbairn's, his solid contribution to the life of the University merits praise no less than that accorded to his great predecessor. Further, alongside his pastorates and principalship there were far-reaching activities to which he gave himself without stint. His pen seldom transmitted the fire which burned in his spoken word, but he used it considerably and to good effect. For ten years (1902-1912) he edited *The Examiner* (later known as *The British Congregationalist*), and to the end of his days he busied himself in articles and reviews. Such books as his study of *Schleiermacher*, his Home University volume on *Nonconformity*, and his *Psychology of Religion* were of more than passing importance. Behind his Chairmanship of the Congregational Union of England and Wales (1914-15) and his Presidency of the National Free Church Council (1917) there was assiduous devotion to the routine service of the churches as well as to their larger common concerns. And he was a great oecumenical churchman, giving to the L.M.S., the S.C.M., the Faith and Order Movement, and to long series of inter-denominational discussions on Reunion and Education the resources of a well-informed mind and a strong practical wisdom.

Yet in enumerating such things as these—and the catalogue could be lengthened—I realize afresh that no tale of activities tells of his real greatness. I come back to my opening emphasis. There is a story told of him that, after speaking at a City Temple meeting, he was accosted by a newspaper seller offering copies of the *Christian Commonwealth* containing his portrait. " 'Ere y'are, Dr. Selbie", shouted the man as he recognized him, "the little man with the big 'eart!"

The heart makes . . .

TOWARDS A THEOLOGY OF THE HOLY SPIRIT

By the Rev. GEOFFREY F. NUTTALL, M.A., B.D.

"The Theology, therefore, which starts from the here-and-now will naturally begin with a study of the doctrine of the Holy Spirit".—The Bishop of Truro, in *The Expository Times*, April, 1944, p. 174.

THE conception of Spirit is an essentially Hebraic conception, and has suffered neglect partly on that very account, Western theology being in thought-forms almost exclusively Hellenic. The conception originates in the primitive sense of power from without, coming suddenly upon a man, and is associated with the primitive notion of the wind as God's breath. What the early Quakers refer to as 'the power' which comes on men in Meeting and makes them quake is quite of a piece with Old Testament *ruach*. The Spirit 'strikes', 'beats', 'falls suddenly on' or 'breaks in upon' a man. In representing all these activities by the mild expression 'come upon', the Authorized Version is scarcely adequate, and has misled even such a careful scholar as Edwyn Bevan in his work entitled *Symbolism and Belief*. The Spirit's action is violent and at first quite non-moral; which is worth bearing in mind even in the description of the events at Pentecost. The prophets deepen the conception in a distinctively moral way, giving us *Holy* Spirit, but it is Paul who takes the great step forward in equating the Spirit with Christ, and so in personalizing, ethicizing, indeed (from our point of view) in spiritualizing it. At first spirit and flesh are contrasted, not spirit and body; that also comes only later, when the Platonic contrast between soul and body has been absorbed into Christianity. In the Old Testament spirit is completely material, as it is still in Islam (a fact which, according to Lootfy Levonian, creates one of the major difficulties in the attainment of understanding between Christianity and Islam); even at Pentecost spirit is still neuter, τοῦτο, *this thing*. The identification with Christ made by Paul opens a completely new world, which Luke, with his repeated phrase 'filled with the Holy Spirit', may or may not have realized; by the time the Fourth Gospel is written, the Spirit is fully personal, is *he*, ἐκεῖνος, though the reading back of such language into the mouth of Jesus Himself is almost patently an anachronism.

Strange powers indeed language has, when one recalls something of the development from this *ruach*-πνεῦμα root to its blossomings in such variegated flowers as the modern *spirit, ghost, Geist, esprit,* to go no farther. In German *geistige Sachen* are 'things of the spirit' in a way we can hardly express, *begeistert* is 'enthusias-

tic', a *Geistlicher* is a 'cleric'; while in English we speak of a *spirited* horse, of *spirituous* liquors, of *pneumatic* tyres, of standing *aghast*, and of giving up the *ghost*. Such phrases, together with the fact that in French *esprit* is a keyword, at least suggest that the conception of spirit is, to change the metaphor, a mine deep and rich, nor likely yet to be worked out in its fundamental seam, the theological.

It is, however, more than a conception linguistically elastic, with rich potentialities implied for thought; its Hebraic origin, and the fact that its definitive form was closely related to the birth of Christianity should surely prepossess a Christian theologian in its favour. "To build upon the testimony of the Apostles" is a confusing phrase, as including in "testimony" both the Apostles' religious experience of Jesus Christ and their resultant theology; in fact they had several resultant theologies. Further, the neo-orthodox demand that we should have the same faith as the Apostles (or for that matter, as the Reformers) is an anachronism, unless narrowly in reference to the inner, and not yet articulated, core of their mystical experience; so soon as the apostles began to reflect, to reason and to form a theology, they used contemporary thought-forms, which, though they often enlarged them, were the only thought-forms open to them, but some of which, in theology as in every other sphere, have since become archaic and to some extent have been superseded. One simple instance out of many: our notion of personality, though it arises from the very conception of spirit which they used, was not open to the Apostles themselves. What one *can* say of a theology of the Holy Spirit is that it is *one* of the theologies of the New Testament, and an early one, in the formation of which Jesus Himself had a hand; and that it is a theology which may be shown to be open to enlargement, adaptable to our own thought-forms, more so perhaps than are other New Testament theologies. *Our* thought-forms can of course claim no shadow of finality; but, as Spengler insists, *we* can use no others.

That there *is* a New Testament theology of the Holy Spirit I imagine I need not labour, but will content myself with quoting four remarks on the subject. Vernon Bartlet says, "the Apostolic age was, above all things, the age of the Spirit". Dr. Vincent Taylor says, "it is not too much to say that the New Testament Church is the community of the Spirit". Professors Lake and Cadbury say, "The conception of Jesus as inspired by the Holy Spirit certainly belongs to the claim Jesus made for Himself, and may be presumed to be prior to the Messianic claim, with which it stands in curious contrast". Dr. C. J. Cadoux, in his latest book, *The Pilgrim's Further Progress*, also argues for what he calls a "pneumatic Christology" as corresponding to Jesus' own interpretation of His person, and as "in the main the doctrine taught in the Synoptic Gospels and in the Petrine speeches in Acts". These remarks are

those of New Testament scholars or Church Historians, not of theologians *tout simple*. I should trust them the more on that account. As Professor T. W. Manson insists in a recent *J.T.S.*, reviewing a work on the Virgin Birth, theology can never again dispense with the discipline of a historical propædeutic.

If it be granted that a theology of the Holy Spirit has a secure New Testament basis, and a primitive one at that, it is surely a fact of compelling interest, especially to Free Church ministers, that, except for occasional brief eruptions in such movements as Montanism and Joachism, such a theology flowed across the centuries in an underground stream, if it flowed at all, until, with the rediscovery of the Bible in the vernacular, it burst forth in pristine freshness among the Puritans of seventeenth century England. None had given the doctrine of the Holy Spirit such detailed consideration as the Puritans gave it, and the Puritans knew this. Owen refers to his work with the proud consciousness of pioneering with which Milton refers to his poetry.

The seventeenth century was characterized by a rediscovery of self-consciousness generally, by a new interest in experience, and by an acceptance of experience as an authority. It is the century which has Hamlet as its prototype and exemplar; in which Bacon catches his death stuffing a fowl with snow; in which Harvey, in the introduction to his book on the circulation of the blood, quotes approvingly Terence's remark, "what you thought of first importance on experience, *experiundo*, you reject". It is the century of diaries, often intensely introspective and finding in the slightest events God's personal dealings with the writers' souls; of the earliest memoirs and autobiographies; the century of Rembrandt, than whom perhaps no painter has left so many, or such penetrating, self-portraits; the century in which *anatomy* is a key-word, Burton's *Anatomy of Melancholy* being only the most famous of a plethora of publications in whose titles it occurs. Within three years of the founding of the Royal Society for inquiring into "what hath been called the new philosophy or experimental philosophy", George Fox hears a voice which says, "There is one, even Christ Jesus, that can speak to thy condition"—"and this I knew experimentally": *experiment* is another key-word. Religious interest is thus rooted in experience; and theology, in a way which has hardly been known since St. Augustine, becomes again a *theologia pectoris*. In Puritanism this is associated with a conviction of the centrality of the doctrine of the Holy Spirit, "a most practical article of our belief", as Baxter calls it.

It seems to me that what the Puritans made of the doctrine can be used as a vantage-ground from which to survey, to see in their inter-relations, and so better to understand, the various contributions and emphases which are characteristic of Puritanism. The

Puritans' convictions in theology, epistemology, psychology, liturgics, sociology and even politics, may all be seen as repercussions, or as rays of the one star. This is so, the more radical the Puritans become; for Puritanism embraces several parties. For purposes of convenience, one may speak of three. The Presbyterians were the conservatives; there was a middle party, with Baxter (who was not a Presbyterian) and Owen as leading the right and left wings respectively; the radical party extends from Congregationalists of a more enthusiastic type than Owen, of a type such as Cromwell liked about him as his chaplains, through the Baptists and various shades of an increasing individualism, into Quakerism. The Presbyterians make very little of the Holy Spirit; Baxter and Owen are keenly interested in the doctrine; for the radicals it is all-important. If the attitude of any of these parties to any subject related to the doctrine be found, it soon proves possible to plot with some degree of accuracy what will be the attitude of either of the other parties to that subject.

The fresh interest in the doctrine was, as I have said, partly a result of the rediscovery of the Bible at the Reformation, coupled with the assumption that what was true for men then is equally true for men now. Although what we mean by a sense of history was still in its infancy, and the possibility of anachronisms had hardly presented itself, from a detached point of view one might see the various parties' attitudes to the doctrine as so many expressions of greater or less *naiveté* about this assumption that what was true for men in the first century is equally true for men in the seventeenth; but there is the deeper point that the radicals also claim that the assumption is in fact borne out by their actual experience. The conservatives prefer to keep the argument on an *a priori* level. Keywords in the controversy, which still goes near to one of the roots of the matter, are *ordinary* and *extraordinary*. The radicals claim that the indwelling of the Spirit in Christians, recorded in the New Testament, was an ordinary dispensation, and that the Spirit may be, and in fact is, in themselves; the conservatives content themselves with denying the possibility, on the basis that the New Testament dispensation was extraordinary. It is a kind of preliminary canter for Schweitzer's *Interimsethik*, but on a level which would nowadays be called *existentiell*.

The sort of questions which are discussed, many of which are still relevant and call for our own decision, are as follow. Does God's Spirit speak only in the Bible, or also outside the Bible? If outside the Bible, whether always in consonance with His word there, or sometimes outmoding and even in opposition to it? What difference did Christ's coming make?—what importance is to be allowed to the saying 'The Spirit was not yet given'?—how far is Pentecost definitive? Does God's Spirit move the heathen who

have no knowledge of the Spirit through the Bible and through Christ? How does God's Spirit work, speak, move?—what is its relation to reason?—and to conscience? Is it a third mode, as superior to reason as reason is to sense? (The philosophy of the period is, of course, pre-Kantian. As one would expect in Locke's century, the Puritans are fond of the analogy of what they believe to be the immediacy of sense-perception: Francis Rous uses the same illustration of the taste of the pineapple, indescribable to those who have not tasted it, which Locke uses in his *Essay on Human Understanding*.) Is the Spirit Himself, αὐτὸ τὸ πνεῦμα, within us, or is this only a metonymy, as when we say the sun is in a room, or Solomon builded the temple? Does God's Spirit grant us new revelations, and direct motions, comparable with the revelations and notions granted in New Testament days? If so, does this imply intellectual infallibility and moral perfectibility? (The radical Puritans' psychology at this point is one of their least adequate mental disciplines.) How may God's Spirit be distinguished from man's own spirit and fancies? What is the criterion? the Bible? or reason and conscience? or the *sensus communis* of the group? A key-text for these men is "the Spirit itself beareth witness with our Spirit, that we are the children of God". One and all stress the Fatherhood of God, which was central in this school of theology two hundred years before it again became prominent through nineteenth century biblical studies.

The radical Puritans' emphasis on the doctrine of the Holy Spirit is an expression of their desire for immediacy in relation to God, for intimacy with their Heavenly Father; and of their belief that they have attained such a relation. Consequently, it issues in an approach to God with reverent familiarity (using this word in its root-sense). To read prayers from a book is to quench the Spirit, these are but stinted prayers; the Christian may pray naturally, from his own heart, saying 'Abba, abba' ("that is as much as daddie, daddie, as our babes use to say": Walter Cradock), the Spirit helping him. There is a similar, though not wholly parallel, disapproval of the singing of hymns from books. So also the Christian should not read sermons, but should 'prophesy', *i.e.*, speak the words God has put in his heart to speak, out of his own spiritual experience; and because God's Spirit is a free spirit, God may move laymen to preach, and even women. The Quaker type of worship may be shown to be a direct outcome of the freedom of Puritan prophesying and praying, in which laymen and women took part. Even the Quaker disuse of sacraments may be shown to be a position to which at least five different avenues in radical Puritanism converge. Religiously, Puritanism was a movement towards spiritual immediacy, in independence of all creaturely aids; might not the ordinances themselves be crea-

turely aids? Ecclesiastically, Puritanism was a repudiation of everything savouring of papistry; were not the sacraments the badge of papistry and the hinge of sacerdotalism? I think it probable that the ordinances would have been disused in favour of spiritual immediacy sooner than in fact was the case, and before the beginning of Quakerism, had they not been believed to be of dominical institution.

Undoubtedly a conviction which assisted in these enthusiastic practices was the conviction that men were living in a new age, "the age of the Spirit", which might well be the last age. The religious thought of the period is wringing wet with eschatology; much of it awaiting the end (in 1650, 1656, 1665 or 1666), and Christ's Parousia, to rule on earth, whether by political or catastrophic means, some of it anticipating in feeling Dodd's "realized eschatology" and regarding the age of the Spirit as already come, just as the Christian age had come with Jesus. Such conviction, which expressed itself in readiness for fresh light and new practice, also inevitably expressed itself in such a spirit of tolerance as would be favourable to "the liberty of the Spirit", and this in turn in a demand for toleration. The amount of tolerance between Congregationalists and Baptists is remarkable, many on both sides agreeing with Bunyan that differences in water-baptism should be no bar to communion, where the baptism of the Spirit was present. Politically, the Nominated Parliament, consisting of members nominated by Congregational and Baptist churches (with some selection by the Council of Officers), was an experiment in government by those who, it was believed, had the Spirit, and who, as saints, were to possess the kingdom and to judge the earth. More effective, if still incomplete—but he had barely five years—was the government of the Spirit attempted by Cromwell as Protector, whose own deeply spiritual, tolerant, compassionate nature favoured a toleration without parallel, granted in practice to a very large extent even to the Roman Catholics and Anglicans, who, for obvious reasons, were in theory excluded from it, and to the Quakers, who from the government's point of view were the most troublesome disturbers of the public peace.

All these things, both in Church and State, proceeded from the Puritans' own deep spiritual consciousness, filled as this was with the assurance that in their own experience they had immediate contact with God and might depend upon His Spirit's movings in heart and mind. "The greatest difference (that I know) in all the Book of God, between Saints and Sinners", says Walter Cradock, "is, that the one hath the Spirit, and the other hath not. . . . O such a one does great things, he prayes, and hears, and reads, and disputes much: I but hath he the spirit or no?" I think the best description I have come across of what these men really meant by

the experience of the Holy Spirit is in the writings of Morgan Llwyd, who has been neglected because some, though not all, of his works are in Welsh: "When the true Shepherd speaketh and a man heareth Him, the heart burneth within him, and the flesh trembleth, and the mind illuminateth like a candle, and the conscience worketh like wine in a vessel, and the will bendeth to the truth; and that small, heavenly, powerful voice raiseth the dead to life, out of the grave of self, to wear the crown, and changeth, in a marvellous manner, the whole tenor of a man's life to live after the pattern of the Lamb of God" (Eng. tr. by Mr. L. J. Parry).

Such a theology of the Holy Spirit as was fundamental to Puritan faith and experience I see to be full of promise for ourselves, capable of relation to other and more recent thought-forms than the Puritans used, and helpful as an eirenicon in the present theological strife. Unhappily the neo-orthodox seem to regard capacity for relation to thought-forms other than the narrowly theological as a mark of the beast, and to treat theology less as the queen of the sciences, high in the heart of all her subjects, than as a St. Simeon Stylites, high on his lonely pillar.

I suppose that, if asked to express the pre-eminent differentia of nineteenth century ways of thought in one word, the thing which coloured all thought and which still colours it, most people would reply "evolution"; and I should accept the answer, if its intention were not limited to the scientific theories associated with the word but were to include the parallel new interest in history. The word I should prefer is "development" as covering the expression of the single underlying perception in both fields. I suggest that a theology of the Holy Spirit would take seriously Paul's conviction that, where the Spirit of Christ is at work, there is a new creation, parallel with the creation of man by God's Spirit. Paul sees creation as twofold only, and as sudden and complete in both instances. We may rather carry on the distinction made of late between animal and man (to neglect the pre-animal stage), and distinguish between man and Christian: just as it is wrong for man, as man, to do some things which it would be right for him to do if he were only animal, because as man he already has what St. Augustine calls *gratia communis,* so it is wrong for the Christian, as Christian, to do some things which it would be right for him to do, if he were only man, because as Christian he has what St. Augustine calls *major gratia,* the gifts and graces of the Holy Spirit. The danger of the liberal theology is to degenerate into a thin humanism, and to treat man as if he had no sin and needed no Saviour; the danger of neo-orthodoxy is to degenerate into a static pessimism, treating man as irreparably fallen, and treating Christ's work in a way dangerously near to the old substitution idea, in which His sacrifice is accepted by God as if ours but in

fact makes no difference to us. The New Testament theology of the Holy Spirit is a theology of power, of triumph and dominion over sin; the Light of Christ within, as Fox stressed, both shows the sin within and brings over it. If humanism is blind to man's need of a Saviour and of a bridge to God, neo-orthodoxy often seems blind to the fact that the Holy Spirit of God through Christ does save and is a bridge. If we agree that man has animal ancestry, of course there will be difficulties as he rises above that ancestry, just as the horse rose above his eo-hippos ancestry; and of course there will be difficulties as the Christian rises above his purely human ancestry; as Richard Sibbes says, "all spiritual graces are with conflict". But there will be no 'fall' unless with a teleological reference. I think one needs to trace what might be called the morphology of the new creation. In this way the doctrine of the Holy Spirit can be related to *science.*

I think equally that the doctrine can be related, far more easily than many doctrines, to *history;* just because of the dynamic, the essential sense of liberty in it. It is time that we came frankly to accept the fact that there is always a double personal element in the discovery, or reception, of whatever is given by God in revelation: a psychological element, dependent on the recipient's personality; and a historical element, dependent upon the recipient's period. Those who to some extent transcend these limitations are geniuses, and we call them immortal; but even in them—such as Shakespeare and St. Paul—there must always be much that is of themselves and of their time; the light of God is always refracted, is never received in undifferentiated whiteness. This realization is fatal to any notion of a static deposit of truth, revealed in entirety and perpetuity, and received with infallibility; God's Spirit, as Baxter says, does not "work on a man as on a beast or a stone and cause you to speak as a clock that striketh it knoweth not what; . . . no, the Spirit of God supposeth nature, and worketh on man as man". In a theology of the Holy Spirit there will be always a place for "natural" theology; and consequently for revelation in history. It is curious that those who so much insist upon the historical basis of Christianity, on God's mighty works, in opposition to it as primarily a revelation of truth, should fail to see the corollary that there is a partiality, a limitation about God's mighty works, no less than about His revelation of truth, just because both works and revelation are in history. What to some is the scandal of divine particularization must be accepted as a condition of the divine working: history is a self-imposed limitation of God's Spirit; but, as often happens, acceptance of the limitation brings with it freedom, freedom for development, for fresh light, as within history God's Spirit speaks to and moves successive generations. "God, who at sundry times and in divers manners

spake in time past unto the fathers by the prophets, spake in these last days to us by one who is a Son''.

Also, I see such a theology as capable of relation to *philosophy* in terms of personality. The doctrine of the Holy Spirit is a doctrine of a personal God in personal relationships with persons. It would not necessarily rule out all æsthetic contemplation, as some seem to do who are much influenced by the prevailing social and activist tendencies; there is divine precedent for looking upon things, and seeing that they, in the third person, are very good; and I see no reason against contemplation of people as well as things. But it would start from faith in God as not less than personal, not as abstract or ideal, as less a principle of coherence or perfection and more a ''he'' (if not a ''thou''); and it would keep firmly on the personal level throughout and permit no impersonal or subpersonal dealings in the traffic between God and man. At present the category of personality is as much out of fashion as is the doctrine of the Holy Spirit; but, if the gospel of Christ be true and the experience of the saints be genuine, personality is the highest category we know, with its place in metaphysics and ethics no less than in theology.

Ecclesiastically, such a theology seems the most favourable to united Christian witness about fundamentals on a sound New Testament basis; and the amount of tolerance and toleration realized during the Commonwealth is an indication of what could be achieved even in a religious establishment, had we a statesman of Cromwell's vision. The Presbyterian Baillie might complain that Independency was become a uniting principle; the Independents accepted the taunt gladly, believing that they put first things first, and only first things. What was fundamental was not the shadowish, figurative ordinances, but the baptism of the Spirit, and the feeding on spiritual bread; was not episcopacy or church order at all, for the true succession was through the Spirit, and the Spirit blew where it listed; was not in creeds or catechisms or liturgies or any forms which might quench the Spirit and darken what new light might be given, but was in the gifts and graces of the Spirit. I should support Congregationalism in its practice of asking no more as the mark of the Christian than that the Christian should proclaim, by his personality and life, ''Jesus is Lord''; for ''no man can say 'Jesus is Lord', but by the Holy Spirit''; and ''if any man have not the Spirit of Christ, he is none of his''.

A LAYMAN LOOKS AT MODERN POETRY

By K. G. Britton, D.Phil. (Oxon.).

Before I come to my argument one matter must be made clear. I cannot claim the training or the wide cultural background which would make my words authoritative. What is herein written is purely personal and fallible opinion. I have deliberately excluded myself from commentaries and reference books, my desire being to write as a non-specialist, one who might casually pick up one of the poems of the times and try to enjoy it in the same way as our forefathers took their delight in simple ballads. My hope is that these notes on my own uninstructed struggles may help, in some measure, to show that Modern Poetry is not only for the expert, but also reaches out to us others who stand only on the fringes of literacy.

The matter itself seems to me to fall into two distinct sections. These sections are attempts to answer the questions which must inevitably arise on reading the poems of today, namely, why has the art of poetry taken so peculiar a form and what is the prospect before us?

It is a paradoxical by-product of the materialism of the nineteenth century that intelligent people find their interests focused on the things of the spirit. All men love mystery; the passion which is pinned down to the pancreas or the pituitary is a poor thing when placed in competition with the machinations of a distorted mind. More and more the conviction has grown that the proper man is not situated in the haphazard agglomeration of protoplasmic cells but that his significant part is the spirit, although we may not care to use such an old-fashioned word and may prefer to call it his subconscious complex matrix or his psyche. But it is there that the eternally fascinating mystery story is situated; the proper study of man is man.

I am convinced that the poet is an extrovert, a thwarted extrovert maybe, but still an extrovert. By that I mean that he, above all men, is most conscious of the inner reality of himself and feels his spirit surging within him, and that he, above all men, feels the need of the companionship of other spirits. And here is the magnificent problem. How may the spirit be made manifest? What shall be its incarnation? The poet is saying to you, "Come with me, not because we have this or that in common, not for prize or gain, but because I am what I am". But to the question, "What am I?" there is no answer. Words have not been made, ways of marshalling them have not been devised which can make plain the essential man. See, then, the poet driven by his very nature to

make offering of himself, yet let and hindered by the chains of accepted speech.

This battle with the inadequacy of words has found utterance in the works of modern poets, and one or two illustrations may help to emphasize the reality of the problem.

First of all a beautiful three-stanza poem by Stella Benson called "Words".

Oh words, Oh words, and shall you rule
  The world? What is it but the tongue
That doth proclaim a man a fool,
  So that his best songs go unsung,
So that his dreams are sent to school
  And all die young.

There pass the trav'lling dreams, and these
  My soul adores—my words condemn—
Oh, I would fall upon my knees
  To kiss their golden garment's hem,
Yet words do lie in wait to seize
  And murder them.

To-night the swinging stars shall plumb
  The silence of the sky. And herds
Of plumèd winds like huntsmen come
  To haunt with dreams the restless birds.
To-night the moon shall strike you dumb,
  Oh words, Oh words . . .

My other illustrations of this point are taken from the four great contemplative poems written by T. S. Eliot. These poems, which were written over the period 1935 to 1942, are the records of a poet trying to express the essential something within himself. They are, in a sense, private documents, arguments with himself, discussions, lectures to himself. In each of them he has something to say about words. And notice especially how in this first extract, from "Burnt Norton", he has something to say about the critics who attack poems on the precise meanings of the words used in them.

. . . Words strain,
Crack and sometimes break, under the burden,
Under the tension, slip, slide, perish,
Decay with imprecision, will not stay in place,
Will not stay still. Shrieking voices
Scolding, mocking, or merely chattering,
Always assail them.

Then later came "East Coker". Here indeed the struggle seems to be very great. After making a point of his argument he suddenly breaks out:

That was a way of putting it—not very satisfactory:
A periphrastic study in a worn-out poetical fashion,
Leaving one still with the intolerable wrestle
With words and meanings . . .

And towards the end of the poem he sums up the *impasse* in these words:

So here I am, in the middle way, having had twenty years—
Twenty years largely wasted, the years of l'entre deux guerres—
Trying to learn to use words, and every attempt
Is a wholly new start, and a different kind of failure
Because one has only learnt to get the better of words
For the thing one no longer has to say, or the way in which
One is no longer disposed to say it. And so each venture
Is a new beginning, a raid on the inarticulate
With shabby equipment always deteriorating
In the general mess of imprecision of feeling,
Undisciplined squads of emotion.

Although the idea is carried on through "The Dry Salvages" we must forbear to quote and go to two references in "Little Gidding". The first is a magnificent reference to the problem when he is discussing the significance of contemplation:

And prayer is more
Than the order of words, the conscious occupation
Of the praying mind, or the sound of the voice praying.
And what the dead had no speech for, when living,
They can tell you, being dead: the communication
Of the dead is tongued with fire beyond the language of the living.

Towards the end of "Little Gidding", when he is summing up the philosophy he has been hammering out for himself, we find this last reference:

What we call the beginning is often the end
And to make an end is to make a beginning.
The end is where we start from. And every phrase
And sentence that is right (where every word is at home,
Taking its place to support the others,
The word neither diffident nor ostentatious,
An easy commerce of the old and the new,
The common word exact without vulgarity,
The formal word precise but not pedantic,
The complete consort dancing together)
Every phrase and every sentence is an end and a beginning,
Every poem an epitaph. . . .

We shall not cease from exploration
And the end of all our exploring
Will be to arrive where we started
And know the place for the first time.

Here then, perhaps somewhat lengthily derived, is a first point. One of the characteristics of modern poetry seems to me to be a terrific effort to bridge the gap between verbal expression and the inexpressible facts of spiritual reality. It is our purpose to examine some of the methods used to build the bridge.

The first method I should call the contextual method, had I to find a name for it. We all know how day dreams start. A little idleness, a remembered image, a hill or the sea or daffodils and then . . .

> . . . When on my couch I lie
> In vacant or in pensive mood,
> They flash upon that inward eye
> Which is the bliss of solitude . . .

but they are never alone. With the memory of the daffodils there may be the sound of the baker's van or the thankfulness for a good meal or the glow of candle light on polished wood, and when your heart with pleasure fills it owes something to the butcher and the baker and the candlestick maker as well as to the daffodils. Moreover, if you are honest, you will know that the bliss of such moments transcends all these material factors. The thoughts which made your momentary happiness were uncatchable, wordless things which flitted about in the framework of the material impressions. "Now", says the poet, "here was a spiritual experience I should like to record, not only that I may enjoy it again when I wish but also that it may serve as a point of contact with other poetical spirits. But I am in difficulty. I cannot describe it because there are no words for that kind of transcendental experience. This is what I will do: I will write down the material factors which formed the frame of this experience and hope that if they are all faithfully put together again the transcendental part of the experience will arrive". This is really another form of the religious theory: fasting and lonely cells are not essential to experience of God, but they are the material framework in which this experience has been found to occur. To the unsympathetic the application of this theory to poetry can bring much amusement. The poet, in his effort faithfully to record the framework, may introduce trivialities which ring the happy bell of incongruity. I am tempted to quote at length from Eliot who can produce:

> But at my back from time to time I hear
> The sound of horns and motors, which shall bring
> Sweeny to Mrs. Porter in the spring.
> O the moon shone bright on Mrs. Porter
> And on her daughter.
> They wash their feet in soda water
> Et O ces voix d'enfants, chantant dans la coupole!

But it is not fair to confine our attention to one poet only; so let

us add as an example this poem of Louis Macneice. In it there are all sorts of odds and ends of detail which may add up for you, as they do for me, into the spirit of a still life painting. This poem has a parenthetical sub-title:

(Even so it is not so easy to be dead).
As those who are not athletic at breakfast day by day
Employ and enjoy the sinews of others vicariously,
Shielded by the upheld journal from their dream-puncturing wives
And finding in the printed word a multiplication of their lives,
So we whose senses give us things misfelt and misheard
Turn also, for our adjustment, to the pretentious word
Which stabilizes the light on the sun-fondled trees
And, by photographing our ghosts, claims to put us at our ease;
Yet even so, no matter how solid and staid we contrive
Our reconstructions, even a still life is alive
And in your Chardin the appalling unrest of the soul
Exudes from the dried fish and the brown jug and the bowl.

Many modern poets have developed this method of giving the framework and leaving the reader to dream the dream, and the results are sometimes rather startling. Before leaving this method here is a final example: "Poem in seven spaces" by Alberto Giacometti:

POEM IN SEVEN SPACES.

2 golden
claws

a drop
of blood

white spiral
of wind upon
two great
breasts

the yellow
field of
folly

3 galloping black horses

the legs of
chairs break
with a dry
crack

all objects have gone
far away and the sound
of a woman's steps and
the echo of her laugh
fade out of hearing

You may well say that this means nothing at all. If my theory is correct, and you must remember that it is only a theory, then this is not intended to "mean" anything. It is merely the material for a day dream. It is no more and no less related to a poetic vision than a page of Mrs. Beeton is related to a currant cake. You may be willing to grant that, viewed in this light, it is not just utter nonsense, but you may be unwilling to agree that it is a poem. There I sympathize with you, but must ask you to consider the very relevant question: "If it is not a poem, and if it is a legitimate art form, what is it?"

That, then, is what I called the contextual method of attacking the poetic difficulty. The poet tries to induce his mood in you by giving you the context in which his mood had birth.

The second method of attack might be called the method of implication. The mind of man is the most remarkable "filler-in". If we catch but a few notes of a well-known tune, the mind will fill in the missing bars and even the harmonies. The whole art of caricature depends upon the fact that the eye, given a few main lines, will fill in the picture. The beauty of this is that the part which the mind puts in is free from blemish for that particular mind. Our poet, faced with the eternal difficulty, says: "Here is an idea which I do not wish to murder with words. If I can induce my reader's mind to fill it in, then, for that reader, the idea will have its perfect expression". It may be argued that this is very like the contextual method, and so it is, but not quite the same I think.

If anyone had asked me a few years ago whether I knew what a skyscraper was like I should have said "Yes" without hesitation. I had seen plenty of diagrams in books, and Metro-Goldwyn-Mayer had left me no doubt about the physical form of the skyscraper. Then one day I went into an art gallery and there saw a remarkable little picture. It was a three-quarter length picture of a country boy, dressed in rough country clothes, with tousled hair and grubby face, and he was standing, cap in hand, gazing out of the picture and upwards. In his whole attitude there was awe, as though by mistake he had stepped into the presence of God. The picture was called "The Skyscraper", and in the moment I saw it I felt myself at one with the artist's spirit, and I knew more about skyscrapers than all the subtle photography of Hollywood had ever told me. That is what I mean by "The method of implication". I confess that the illustration of this method which I offer is not quite genuine. For some years I have remembered part of a poem and have been glad of its implications: it is an early poem of Eliot's and for me the title bore exactly the same relationship to the poem as the title of the picture I described bore to the picture. You may remember the poem, "Sweeny among the nightingales", how it starts with:

Apeneck Sweeny spreads his knees
Letting his arms hang down to laugh,
The Zebra stripes along his jaw
Swelling to maculate giraffe.

and works through a torpid squalor to:

She and the lady in the cape
Are suspect, thought to be in league;
Therefore the man with heavy eyes
Declines the gambit, shows fatigue,

Leaves the room and reappears
Outside the window, leaning in,
Branches of wisteria
Circumscribe a golden grin;

—and that was as far as I remembered. For me it had been an excellent example of the method of implication. The nightingales singing and below—squalor. "Think that thought", said the poet, and I found the poignancy tremendous. Unfortunately, when I came to check my memory I found that there are two more stanzas. I am going to throw out a challenge: if Mr. Eliot has a weakness it is that he hardly resists the temptation to be explicit. Already we have watched him struggling with the meanings of words. Here is another trick. The last six lines are an explanation of the title. It is true that it is a magnificent explanation, and he touches a lyrical height worthy to be compared with that reached in "Little Gidding" with "The dove descending breaks the air". Here are the last six lines which justify my interpretation and spoil my example:

The nightingales are singing near
The convent of the Sacred Heart,

And sang within the bloody wood
When Agamemnon cried aloud,
And let their liquid siftings fall
To stain the stiff dishonoured shroud.

To mend my instance here are two stanzas from a ballad of Auden's:

O what is the sound which so thrills the ear
Down in the valley drumming, drumming?
Only the scarlet soldiers, dear,
The soldiers coming.

O why have they left the road down there;
Why are they suddenly wheeling, wheeling?
Perhaps a change in the orders, dear;
Why are you kneeling?

A simple ballad, in which the poignancy of the things unsaid moves the heart more than can any explicit tale of Camelot.

To conclude this section, then, let me recapitulate the thesis. First, the poet is trying to deal with the realities of his spiritual life. Secondly, there is no exchange of common words suitable for his purpose. Therefore, instead of telling us things categorically, he invites us to stand hand in hand with him and make our own interpretations, to share, not just to observe, his visions. In order to give us sufficient data, he has to resort to a number of tricks of which we have examined but two. I am confident that despite all apparent obscurities we can get beside the man and feel with him if we make the effort to meet him half way. You may find it helpful to use the method I have to use. I do not approach a poem and say, "What in the world is this man talking about? It's all nonsense as far as I can see". Rather do I say, "What feelings of my own would be the appropriate counterpart of an expression such as I see written in this poem?" If you try this method you will get a result; the richness of the result will depend upon your own poetic resources, and who is there who shall doubt the validity of your result?

What of the prospect before us? Again nothing but opinions, opinions which will be contested and which the passing of time may disprove.

I have tried to indicate that much of the poet's work is experimental. He is trying to find ways and means of expressing the inexpressible. Now, important as it is, experimental work is only a means, never an end in itself. It is my opinion that, as the results of experiment become established, they will pass within the framework of traditional poetry. Perhaps an analogy will make this statement clearer.

If you should go to the research department of a great electrical engineering concern, you might find a door marked "Radio Research". Go inside and you will probably find a comic-paper scientist at work there. A vague man, connecting bits of wire to odd-looking boxes, taking readings from various meters, the while perhaps humming a sad little song. Now you know what wireless is like. For most of your life you have been familiar with the polished box and the chaste row of knobs. You look round this lab. and find nothing remotely resembling the radio you know. You shake your head sadly and say, "Very, very interesting, but certainly not radio. Perhaps the man is an eccentric". Then one day the vague scientist decides to make a radio, and after a time he produces a polished box and a chaste row of knobs. Then you say, "Now you are talking sense, I recognize this thing; it is a radio just like the ones I've always known". You switch on and begin tuning, and suddenly you realize that it is not "just like",

but that it is doing things which your old set could never do. The quality of the music is nearer reality than anything you could ever hope for on your old apparatus. The results of experiment have passed within the framework of the traditional expression, and the result is a revitalization of the whole conception. Now that is what I am sure is happening, and will happen, to modern poetry. I believe that experiment will and must continue, because the problem is incapable of a complete solution (that is to say we can never fully express in words our spiritual reality), and I believe that those parts of the experiments which prove successful will pass within the framework of traditional poetry, and the result will be that the old and accepted forms will be vitalized anew and anew. I believe that, if we look around, we can see that this reaction towards form is going on side by side with experimental work. Evidence of this is everywhere if we can but accept it; space allows but little to be presented here.

Here is form of a most commonplace kind; J. A. Shaw's "Envoi":

I am not this marvellous world's creator,
Nor ever joy or beauty's maker,
Nor he whom men or gods defend,
Nor artist's hope nor journey's end.

Pardon under this duress:
Love should not love the weak the less.

Again, this by Mervyn Peake; reaching back to the sonnet form:

Where skidded only in the upper air,
Clawed, winged and beaked for carnage, the cock eagle;
Or spun aloft on eddying breezes, bare
To heaven's teeth, the death kite at sheer angle
Sliced a blue solitude; or, black and regal,
Her shadow moving over endless, fair
White domes of cloud in regions sharp and rare,
Only the condor rode, half god, half devil,
Now, tiny and intent along the old
Maw of the probless heaven, flies, its breast
Arching at earth, a new and bloodless bird,
Whose metal womb is heavy with a cold
Foetus of bombs unborn, that, ere they rest
In death will revel in a birth of blood.

A little time ago there was a poem in *The Listener* called "There is no siding for the brain" which, by the dignity of its thought and form, made one realize suddenly that the steam-engine is no longer a comic billy-puffer but a powerful and solemn idiom of our times.

If we look for it everywhere, I am sure we shall see form and discipline coming back. But I do not think that we ought to wait

for it to come to us. Let us try to understand these "moderns", let us meet them half-way.

To illustrate the complete return to form and to make conclusion, I cannot do better than quote the lyric from near the end of Eliot's latest great poem, "Little Gidding":

> The dove descending breaks the air
> With flame of incandescent terror
> Of which the tongues declare
> The one discharge from sin and error.
> The only hope, or else despair
> Lies in the choice of pyre or pyre—
> To be redeemed from fire by fire.
>
> Who then devised the torment? Love.
> Love is the unfamiliar Name
> Behind the hands that wove
> The intolerable shirt of flame
> Which human power cannot remove.
> We only live, only suspire
> Consumed by either fire or fire.

A CROSS-CENTRED THEOLOGY

By the Rev. A. E. Garvie, M.A., D.D., D.Th.

I.

(1) In a previous article I dealt with the theology of Dr. Forsyth under the title *Placarding the Cross,* as centred in the Cross of Christ; for him the focus of the grace and truth of the Christian Gospel. I met some objections made to his treatment, such as the obscure style, the polemic spirit, and the reactionary tendency, and then confined my exposition to his doctrine of the Atonement. I showed that recognizing the work of Christ as redemption from sin and reconciliation to God, he insisted on the propitiatory character of the Cross as essential. The vindication of the holiness of God in the sacrifice of Christ, sharing with and for man the consequences, and sharing with and for God the judgment on the sin forgiven, is the necessary basis of both redemption and reconciliation. While expressing my agreement with "his objective doctrine", I made three reservations regarding the contrasts he made between the love of God and His holiness, the ministry of Jesus and the Cross of Christ, the bearing of the Cross on God and on man. In this article I shall endeavour to indicate briefly his exposition of other doctrines, dealt with in his writings.

(2) *The Cruciality of the Cross* (the title of his book published in 1909) affected the whole of his theology, as the following summary in his own terms, and using as far as possible even the titles of his books with dates added, will show. The Cross was the central revelation of *The Holy Father* (1897): it was the distinctive *Work of Christ* (1910) and determined his *Person and Place* (1909) in human history. As such it is the basic dogma of the Church, and the source of the *Moral Authority of a Holy Church* to be the *Moral Guide of Society* (1905), even in such matters as *Missions in State and Church* (1908), *Theology in Church and State* (1915), and *Socialism* (1908). Indeed it is the only *Principle of Authority* (1913) for all Christian thought and life. *Faith* in the Cross as the Word of God must guard and guide the *Freedom* of the Spirit, which Independency exercises in the autonomy of the local congregation, if it can hope for the *Future* of its effective continuance (*Faith, Freedom and the Future,* 1912). Faith in the Cross too is the motive of *Christian Perfection* (1899), and the assurance of eternal life in *This Life and the Next* (1918). It affords the *Positive Preaching* which can meet the needs, and ward off the dangers of the *Modern Mind* (*Positive Preaching and the Modern Mind,* 1908). As securing, not only individual reconciliation, but

also social redemption for all mankind, it affords the *Justification of God* (1916), a solution of the problems of sin and pain, such as no philosophical theodicy can offer, even in what may seem so extreme an instance as war (*The Christian Ethic of War,* 1916). The Cross was "the Universe of his discourse". He aimed at substituting a *theocentric* for an *anthropocentric* theology, which he believed current theology to be, but a more accurate description would be *Crucicentric* (*The Principle of Authority,* p. 277). While I agree with Forsyth's positive doctrine of the Cross with certain reservations, this limitation of interest also prevents his doing full justice to some aspects of the Cross itself. With this qualification I should express my conviction that he made so urgently necessary and so supremely valuable a contribution to the Church in its theology, preaching and life that neglect of it would be a serious loss; and it is to stimulate revived interest that I offer the results of my own study and reflection as a tribute to a loved, honoured and valued friend and colleague.

(3) In my previous article I showed that Forsyth could not be regarded as *reactionary* in *retreating* to superseded theological positions, but as he himself interpreted the word in *returning* to the Apostolic Gospel so far as preserved in these. He was progressive in regard to the Holy Scriptures, the oecumenical creeds, the Reformation Confessions, and some current representations of the Cross. He is severely critical of Catholicism (Roman or Anglican). In regard to the Reformation, he argues that it does not favour individualism of belief as it recognizes "an irreducible Catholic tradition", preserving the continuity of the Church, and affording an authority to control *private judgment,* even subconsciously. He offers some severe strictures of Luther, as for instance his emphasis on the love of God and not His righteousness, as did Calvin. He holds Luther's teaching as largely responsible for the policy of modern Germany (frequent references in the *Christian Ethic of War*). His doctrine of the Christian's vocation he regards as less applicable in the circumstances of today (*A Holy Church the Moral Guide of Society,* pp. 41-42; 51-52; 59-60). He, however, endorses Luther's preference of the Epistles to the Gospels as the source of the Gospel (*Positive Preaching,* p. 322). He regarded much of the best work in theology as being done in Germany, read widely in German literature, and owed much to it in his thinking. Fundamentally a Calvinist, he yet considerably modified Calvin's doctrine. He approved Calvin's emphasis on the sovereignty of God, but conceived God as holy love, with more emphasis on the *holy* than on the *love,* and found the exercise of the divine sovereignty not in eternal decrees, but in the historical Act of the Cross. He accepted the doctrine of election as the individual appli-

cation of the universal purpose of salvation in Christ. "The certainty of Christian faith is inseparable from a revelation of our predestination to the faith as the consummation of human destiny" (*The Principle of Authority*, pp. 304-5). He rejects without reserve the dual predestination as unscriptural. "Faith realizes the will of God in Christ as pure salvation and my salvation. Damnation is not preached enough, but from a Christian Gospel eternal and destined damnation is excluded" (p. 403). "A goal of universal salvation is worked out by a method of particular election" (*The Justification of God*, p. 165). He does not think it necessary even to argue against the doctrine of *eternal punishment*, and regards the hope of reward in a future life as egoistic (*This Life and the Next*), but not the desire for eternal life with God for self and others. He regrets that the doctrine of Purgatory was so completely rejected and the truth it holds was not preserved. Death does not fix final destiny: it may by its judgment open the eyes, and lead to conversion. There are likely to be more conversions hereafter than here (pp. 42-43). He advocates prayers for the dead (p. 46). Delay of decision is dangerous, as the habit of rejection may become fixed, since there is continuity between this life and the next; to this the doctrine of the Resurrection bears witness. He does not expressly favour the "larger hope", as resistance of grace may continue (pp. 113-114). But his theology seems to me to lend support to it. In the exercise of the sovereignty of God, in the election of individual men, not to eternal death, but life, in the finality and sufficiency and universality of the redemption of the world from sin, and reconciliation unto God in the Atoning Sacrifice of Christ on the Cross, there seems to be so great an assurance of God's absolute goodwill that although grace cannot coerce we may in my judgment believe that "love will find some way to make the pile complete".

(4) Forsyth devotes two of his books to a discussion of the relation of Church and State. A brief summary must suffice, interesting and valuable as his treatment is. He thinks of Church and State as mutually independent, but appreciative the one of the other, and together co-operative (*Theology in Church and State*, pp. 169, 241). He develops an interesting argument for assigning to the Church as constituted by the Gospel and animated by the Spirit *a corporate personality* (pp. 163-169), that can claim from the State the same liberty in dealing with its property as is conceded to individual personality. He assumes the necessity of disestablishment, but does not approve the methods of the Liberation Society, for he seeks to raise the matter to a higher level of common consent (p. 245). As he lays more stress on social redemption than on individual salvation, he welcomes the State as in its own sphere a

partner of the Church in the mission-fields as well as at home in giving effect to that social redemption, the coming of the Kingdom of God (*Missions in State and Church,* pp. 114, 176, 177, 179).

(5) The movement for the reunion of the divided Churches had begun in his life-time, but he seems to have been untouched by it, and it did not affect his outlook. He recognizes in one of the books written during the war that these divisions have weakened the influence of the Church in international relations (*The Justification of God,* p. 102). He finds compensation for the "stress laid on the congregational and local element" in Independency "rather than the universal" in more stress on the common faith to preserve "the idea of a church, its unity and its right to comity" (*Faith, Freedom and the Future,* p. 216). He depreciates undenominationalism as futile (*Missions in State and Church,* p. 87), and in dealing with Independency or Congregationalism he shows himself a staunch denominationalist. He, however, does not stress the isolated independence, but accepts the principle on which many Congregationalists are insisting. Of the founders of Independency he states: "They did not create a Church, but as long as they kept the New Testament Gospel, they only produced an instance of the Church behind it, as the local court is really the presence of the sovereign state however multiplied" (*Theology in Church and State,* p. 180). In other words, the one *Church* is present, manifest, and active in the many churches. In Independency he finds a combination of the authority of the Word as in Calvinism and the freedom of the Spirit as in Anabaptism with the English genius for practical affairs (*Faith, Freedom and the Future,* 1912; pp. 100-101). "It became the mother of public liberty in the modern world". He deprecates the application of the idea of political democracy in the autonomy of the local church (p. 105 and the *Principle of Authority,* p. 256). The future for Congregationalism lies in the New Calvinism (pp. 254-194). The need of the Authority of the Word as a safeguard against anarchy is insisted on in his book on *The Principle of Authority* as the solid ground for certainty, sanctity and society (the Church). He must not on that account be charged with any Romanizing tendency as he has been. The spiritual unity of mankind cannot be restored by "rationalist modernism" nor "traditional orthodoxy" nor "popular pietism" (p. 79), but only "in the absolute loving authority of Holy Grace in the perfect atonement it makes for guilty society in Jesus Christ and Him crucified" (p. 81). Recognizing the danger in transferring "faith's foundations from dogmatic inspiration to current experience of putting theology at the mercy of psychology" (p. 82), he insists that the authority is "*within experience,* it is not the authority *of,* it is an authority *for* experience, it is an authority

experienced" (p. 83). It is the objective authority of the eternal reality of God as revealed in Christ, and that authority does not primarily persuade the reason to believe, but commands the conscience to obey. "Intellectualism" yields "to Voluntarism" (p. 112). The objection may be raised: How can a past fact, as is the revelation of God in Christ, become a present power so constraining? With Wobbermin Forsyth distinguished *Geschichte* and *Historie,* the creative ideas and powers in history and the facts or events. The latter may sacramentally convey the former. The facts of Jesus in their apostolic interpretation and consequent inspiration make Him as the Christ the contemporary of every age as He is experienced in the Holy Spirit. "The Gospel creates the power to believe it" (p. 132). The ultimate reality is not the rational, nor the ethical even, but the redemptive, which gives a teleological unity to the world. "If the real is the holy, its treatment of sin is the *locus* of our contact with reality and our footing for all eternal things. And that *locus* is the Cross of Christ in history and experience, as the crisis of existence both human and divine" (p. 216). In this argument lies the justification as well as the protection for the Congregational polity and principle: "Where two or three are gathered together in my name" (*i.e.*, as recipients of His revelation, saved by His grace) "there am I in the midst of them" (*Matt.* 18^{20}).

(6) As the climax of the discussion we may deal with the doctrine which in my judgment should be central, the person of our Lord Jesus Christ, as the person gives its significance and its value to the work. As I have already indicated, one of the defects of Forsyth's treatment—his depreciation of the ministry in contrast to his appreciation of the sacrifice of Jesus, makes even his exposition of the Cross historically and theologically less adequate than it might have been, and for me at least less persuasive and constraining. His book, *The Person and Place of Jesus Christ,* deals with Christology, the relation of Christ to God, in which lies the explanation of the *divine action.* It is doing him no injustice to say that he had little, if any, interest in the problem of the *Person* as apart from the meaning of the *Work;* and it is not necessary to deal with his solution in detail, as it makes no distinctive contribution to the subject. (i) Even in the pre-existent Christ there is the "eternal sacrifice"; and the Incarnation is only the necessary condition for the Cross; He was born that He might die. The Kenosis or self-emptying is related only to the obedience unto the death of the Cross (*Phil.* 2^{6}), and sometimes the human limitations are ignored. The liability to temptation is admitted, but not the possibility of sin. Because "He was true God He could not truly sin" (p. 302). Forsyth seldom uses the individual human name *Jesus* and the earthly ministry is

depreciated. He seldom gives the title "Our Lord" and does not examine the significance of the Resurrection, as does recent theology. With Paul he does regard the Lordship as a reward for the obedience, "He won by duty what was His own by right" (p. 308). Throughout he uses *Christ,* the title of the historical personality even of the eternal Son in His pre-existence and seems to approach the mythological idea of "the Man from heaven" (*I Cor.* 15^{47}). In accepting literally the kenotic passage in *Philippians* 2 he with Paul assigns to the eternal Son an individuality such as the Incarnate's, and thinks of Him as a *person* (in the sense which the word in the creeds is not intended to bear) making a single temporal choice to become man. To me this passage is a theological myth (no more a term of reproach than is parable), a "truth embodied in a tale", to the meaning of which I shall return.

(ii) Forsyth had not been uninfluenced by modern thinking. Of the Incarnation we should not think as a union of two natures; but "the union of God and man in Christ as the mutual involution of two personal movements" (p. 333). God's manward and man's Godward. The Incarnation may have been progressive (p. 330). As Jesus increased in wisdom and grace, as He did the will He knew the doctrine, His consciousness of His personal union with God became surer and clearer (p. 353), and in that consciousness came also His intuition of pre-existence, of that union as eternal. For the full reality of His experience He was not always conscious of the necessity of the death (p. 167)—a concession made in view of the prayer in Gethsemane (*Matt.* 26^{39}), although Forsyth sometimes gives the impression that from the beginning of His course Jesus clearly saw that as its only goal. Had Forsyth worked out his Christology more consistently on these lines, and not been often diverted in his thought by his constant preoccupation with the Cross as the only meaning of the Christ, he would have escaped the ambiguity that often besets his exposition of the relation of Christ, as the Incarnate Word or Son, to the Father in His eternal reality as God, and he would have made an even more valuable contribution to the doctrine of the *divine action* in the Cross.

(iii) The truth of the myth in *Philippians,* which Forsyth never envisaged owing to the restriction in theology of his interest to ethics, and not metaphysics, is this. God as Father, Son and Holy Spirit, is eternally self-limiting His infinity to finitude in Creation and Providence, nature and history. He, while *eternally transcendent* may be *temporally immanent* in presence, interest, activity, participation in *finite* existence, the world and man (omnipresent, omniscient, omnipotent, and I should add omnipatient). Evolution is the temporal mode of God's progressive immanence, in which He is ever more fully imparting and revealing Himself, until

the consummation in the Incarnate Word or Son. Each successive stage seems to demand a fresh divine initiative, God giving and showing more of Himself, and no fuller initiative can be conceived than that in the Incarnation, when in "the fulness of the time God sent forth His son, born of a woman" (*Gal.* 4^4). The *Kenosis,* or self-emptying, is the condition of the *plerosis,* or self-fulfilment: the divine immanence is self-sacrifice, and its consummation is the Cross, and self-triumph, and its culmination is the Resurrection, the promise, pattern and power, that God "shall be all in all" (*I Cor.* 15^{28}, "everything to everyone", Moffatt). For that "divine event" the eternal Son "emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross. Wherefore also God highly exalted him, and gave unto him the name which is above every name, that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father" (*Phil.* 2^7).

Home, Community and Church (S.C.M., 1s. 3d.) is the title of the Report presented to the General Assembly of the Church of Scotland last May by the Commission for the Interpretation of God's Will in the Present Crisis. The Report is, as might be expected, good solid work. The third section is naturally of interest primarily to members of the Church of Scotland, but the general reader will feel he has got his money's worth in the other two sections.

A Conversation with Bryce (Oxford Univ. Press, 1s. 6d.) contains the *James Bryce Memorial Lecture* delivered by Dr. Gilbert Murray in 1943. It is a powerful plea that in the critical years ahead we shall have done with expediency, and that like Bryce (and Gladstone) we shall "bring political questions before the bar of ethics". It is a little book to be not only read but digested.

It may perhaps be whispered that Edgar P. Dickie's *The Obedience of a Christian Man* (S.C.M., 6s.) is a gold mine for preachers—not for the lazy man on the look-out for little homilies that he can reproduce, but for the man who welcomes a book which stores his mind with thoughts that will presently develop into sermons of his own making. The book is easy to read but there is a great deal of "meat" in it. L. J. T.

WILLIAM PENN

A TER-CENTENARY APPRECIATION.

By Gerald K. Hibbert, M.A., B.D., J.P.

The Society of Friends in its early days was guided and inspired by three great men of outstanding ability—George Fox, Robert Barclay, and William Penn. Without Fox, humanly speaking, the Society of Friends would not have come into existence. He was its founder and shepherd: to it he gave his life. Fox was pre-eminently a Prophet, one of those great prophetic souls who appear among us from time to time, possessing what we can only call a genius for religion. He saw deeply into the things of the spirit, had a vivid first-hand experience of God, and called men from the outward and evanescent to the inward and eternal verities. Soon he attracted to himself thousands of "Seekers", and by degrees the Society of Friends came into being.

An organized movement needs not only its prophet-inspirer, but also its intellectual interpreter, if it is to last. So in the providence of God, young Robert Barclay, a Scotsman of Presbyterian stock, joined the Quaker ranks, and soon gave to the world his famous Apology for the people called Quakers—a masterpiece of theology, seldom surpassed in clarity and depth. He was the thinker, the philosopher of the movement.

Finally came William Penn, the man of action and of affairs, statesman and politician, to whom was given the rare opportunity of creating a State according to his own ideals, and of showing the world how Christian-Quaker principles could be applied in political and governmental action. Many of us can think out our Utopias in our study, but they go no further. To Penn it was granted both to produce the blueprints and to realize them to some degree in actual accomplishment.

In the autumn of 1944 we shall celebrate the ter-centenary of William Penn's birth. He was born on October 14th, 1644, just twenty years after George Fox, and some eight years before the start of the Society of Friends. His early years were full of thrills, and no one could have had a more "un-Quakerly" upbringing. He was the son of Admiral Penn, who found it hard to understand his colourful and unconventional son. At sixteen he was entered as a gentleman commoner at Christ Church, Oxford, but was "sent down for being religious in too original a way", and for writing a book unacceptable to the priests and masters of the College. His father was greatly perturbed. He first argued with the boy, then thrashed him, and finally turned him out of doors.

Later he sent William abroad to Paris to see life and get the nonsense knocked out of him. Paris, however, did not attract him so much as the Huguenot College at Saumur, where he spent two years under the influence of Professor Moses Amyraut. In 1666 his father sent him to Ireland to manage his estate there, and in the following year young Penn took one of the most momentous steps of his life, and became a Quaker. He attended the Friends' Meeting at Cork, and was profoundly moved by an address given there by Thomas Loe (whom he had previously met in Oxford) on the words, "There is a faith that overcometh the world, and there is a faith that is overcome by the world". This was the turning-point of his life, and the gay, gallant courtier and man of the world became a Quaker. Once again his father was furious. William was expelled from home, threatened with disinheritance, and became dependent on what his mother privately sent him. One cannot help feeling sympathy for the bewildered Admiral, in his honest perplexity about the development of his "ugly duckling". It is good to know that father and son ultimately came to a good understanding, each learning to appreciate the other more highly. The Admiral died in 1670 at the early age of forty-nine.

William soon became one of the leading exponents of the Quaker faith. His light could not be hid under a bushel! As preacher and author he threw himself into the work with all the ardour of an enthusiast. He travelled widely in the ministry, and became a prolific writer—too prolific, in fact. His pen moved easily and his total output was prodigious. It was one of his early books, *The Sandy Foundation Shaken,* that got him into his first serious trouble—an eight or nine months' imprisonment in the Tower of London for the crime of publishing a book without first obtaining the Bishop of London's permission. During this imprisonment he wrote what is certainly his best-known, and probably his best, book, *No Cross, No Crown,* which has become one of the world's religious classics, an amazing production for a youth of twenty-five. He refused to withdraw what he had written in the book that caused his arrest, and ultimately, through the intervention of his life-long friend the Duke of York (afterwards James II), he was released.

In the following year, as we have seen, his father died, and two years later (1672) came his happy marriage to Gulielma Springett, the step-daughter of his great friend Isaac Penington. Thus began a union of 22 years' duration, terminated only by the death of Gulielma in 1694. Two years later he married as his second wife Hannah Callowhill, of Bristol, who survived him by some years. She too was an admirable help-meet for him, and proved herself an able business-woman in her administration of Pennsylvanian affairs. The remains of William Penn and of his two wives lie in the little Friends' Burial-ground at Jordans in

Buckinghamshire, now much frequented by Americans, who come to pay homage to the memory of one of the spiritual founders of their Republic.

Meanwhile his thoughts had been turning more and more overseas. His eyes were ever westward, across the wide Atlantic. The years 1660-1680 were marked by terrible persecutions for the Quakers and other nonconformists in this country, and thousands of men and women were longing for freedom of conscience and liberty to worship God as they felt led. The jails of this country were filled with "conscientious objectors", most of them Quakers, because the Quakers bore the brunt of the persecution. They refused to give up their meetings for worship, or even to meet in private or in hiding: they continued to meet openly, and suffered great hardships for their loyalty to conscience. Though Penn himself was imprisoned in Newgate in 1671, his position at Court as friend of the Duke of York gave him some privileges. He was able to mitigate the sufferings of Friends to some small extent, but he was longing for a land where they could all be truly free, and where persecution would cease.

As far back as his Oxford days his mind had turned in this direction. He wrote in 1681 concerning Pennsylvania: "This I can say, that I had an opening of joy as to these parts in the year 1661 at Oxford, twenty years since". Also he had become interested in the colony of West New Jersey, for which he had been made a trustee. He helped to draw up the Charter of Government for this colony, and this gave him valuable experience for his future work in Pennsylvania. In 1680 he petitioned the Committee of the Privy Council on Trade and Plantations for a grant of land "lying north of Maryland, bounded on the east by the Delaware river", and in March of the following year his request was granted. The Crown owed the estate of the late Admiral Penn a sum of about £16,000, and Charles II was only too glad to cancel this debt by a grant of land in the western wilderness. Penn wanted to call the colony New Wales, but the Secretary (a Welshman) objected. So Penn suggested Sylvania, and the King and Council added the prefix Penn—in honour of the Admiral. Thus was Pennsylvania begotten! William Penn was made the owner of the whole territory, with right to appoint magistrates, hold courts, and sell land. The proprietor and people had the right of legislation, subject to the approval of the King in Council. He might grant pardons, except for murder and treason. The royal privileges ran in Pennsylvania as in England: all the royal rights were preserved, and the dependence of the colony upon the mother country assured. This, we can now see, was the fundamental weakness in the Constitution. Penn and his governors never really had a free hand. They were still to a great extent under the dead hand of the old

country. Penn was full of a lofty idealism, and intended to organize his colony on Quaker lines: but it never really was *his* in the full sense, and he was often hampered and sometimes almost crushed by the dependence on the Crown. Nevertheless, within limits, Pennsylvania was an outstanding success, and has left to the world an example of Christian Government that has altered the course of history, at any rate in the western hemispheres. For over 70 years, from 1682 to 1756, the colony was under Quaker government, without fleet or army, entirely democratic, with no class distinctions or established church, the home of religious liberty, open to all mankind without distinction of nationality, with a humane penal code, and an application of Christian principles to the treatment of natives. When the colonial period ended in the War of Secession, and the United States of America came into being, it was to the Charter of William Penn for Pennsylvania that the American statesmen turned. It has truly been said that "America has drawn from Pennsylvania the lineaments of her great democracy" (Wm. C. Braithwaite, *Second Period of Quakerism*, p. 415).

Penn reached his new home in October, 1682, after a two months' voyage in the *Welcome*. He quickly got to work, and before many weeks had passed, the city of Philadelphia (Brotherly Love) was beginning to rise. He astonished the Indians by dealing with them in a fair and honourable manner. He made his famous treaty with them at Shackamaxon, one of the few treaties that have been kept both in spirit and in letter: no drop of Quaker blood was ever shed by an Indian, and no breach of the peace occurred for over 70 years. Penn won the Indians completely by his integrity, and they trusted him to the uttermost. He bought their land from them fairly, and never took advantage of them.

A popular Assembly was soon elected, together with a smaller Council. Centres of education were set up, and of course Meetings for Worship throughout the province. Their times of worship were the focal point of the Quakers' lives: from these they drew their inspiration, their insight, and their foresight. They were indeed men and women of God. Swedes, Germans, and men of other nationalities, came in to swell the number of settlers. Perhaps the Welsh element predominated: Wales lost nearly all its Quakers in this way, and never since then has Quakerism flourished in the Principality. Hence the large number of Welsh names (both of persons and of places) in and around Philadelphia today.

All was going well with the new community when a serious blow befell it. After a two years' stay there its founder was forced to return to England in 1684. He hoped he would soon get back to his colony, but it was 15 years before the way opened. He returned to Pennsylvania in 1699—and once more stayed there for

another period of two years. In 1701 he had to return to England, and never saw Pennsylvania again. This was indeed a tragedy. As long as he was personally present things went well, but in his absence difficulties arose, as we shall see later, and the loss of the "master mind" was lamentably obvious. In the light of future events it is important to remember that he was only four years in all on the soil of Pennsylvania: this accounts for many of the troubles that arose later.

The fifteen years spent in England (1684-99) were difficult and arduous times for Penn. His great friend the Duke of York became king in 1685, and Penn's influence at Court was considerable. But James was increasingly unpopular, and Penn shared his unpopularity. James was a Roman Catholic, and Penn was suspected of being a Jesuit in disguise. Further, his frequency at Court and his intercourse with those in high circles caused some distrust and suspicion among members of his own religious Society, people who ought to have known better. We may be certain that any advice given to the king by Penn would have been sound, and had James but listened he would probably have saved his crown. But his wilful obstinacy and perversity warped his judgment (as his cleverer brother Charles had foreseen), and he soon vanished into exile.

Then Penn's troubles thickened. He was now suspected of being a Jacobite (a terrible offence then) and of being in treasonable correspondence with the exiled James. In 1689 he was arrested and examined three times during that year and the following, and finally went into retirement for two years. In 1692 his enemies succeeded in getting Pennsylvania wrested from him and annexed by the Crown. This was a bitter pill for him to swallow, as it seemed to wreck all his life's prospects. However, two years later he was able to convince William III of his loyalty (indeed William was always fair in his treatment of Penn) and the province was restored to him. Then followed a time of great missionary activity on his part, and wide travels in the ministry.

Space forbids going into details, and a brief sketch of his remaining years must suffice. He had a long time of financial anxiety owing to the dishonesty of his lawyer and land agent in Philadelphia, Philip Ford. This man had tricked the unsuspecting Penn in many ways, as Penn signed documents presented to him without reading them. After Ford's death his widow sued Penn for £14,000, and Penn, being unable to find the money, went in January, 1708, into the Fleet prison as a debtor. There he remained almost a whole year, until his friends were able to arrive at a settlement on his behalf and to set him free. He was now hoping to return to Pennsylvania, but in 1712 he had a paralytic seizure. He lived six years longer, though his intellectual faculties were

much weakened and he could transact no business. He became as a little child, singularly happy and full of charm, "memory gone, intellect clouded and childish, but all his sweetness and happiness left, his love to God and man". He passed peacefully away in July, 1718, aged nearly 74: calm after storm!

In trying to assess the value of the "Holy Experiment" one does not wish to claim too much. In many respects it was a glorious success; in some it failed. Penn's ideals were too far ahead for the men of his day, and he himself was not free from blame. His very virtues were liable to become faults: his open-handed generous nature made him over-optimistic. He was clearly a poor judge of character, and was unfortunate in his choice of governors and deputies. With very few exceptions his subordinates let him down. He was too uncritical, and often "put his money on the wrong horse". Further, his dependence on the Crown made compromise almost inevitable, and he had sometimes to give way on matters of principle in order to retain his province.

Throughout Pennsylvania's existence as a Quaker State there were two distinct parties in the colony. There were the absolutist Quakers, who would not lift a finger to help in the prosecution of war, and there were the moderate Quakers who went as far as their more elastic consciences would allow them—and perhaps a little further. The latter were quite willing to vote money for military purposes when the Crown demanded it,salving their consciences by the thought that it was no concern of theirs how the Sovereign spent the money they voted.

In some respects the conditions for such a Holy Experiment were exceptionally favourable, especially in the middle period of its existence. There was a long period of peace between Britain and France. Also at that time the balance of power among the neighbouring Indian tribes was peculiarly favourable to peace. But this Golden Age came to an end. War flared up again between France and Britain, and the Indians grew restless. The population of the colony too was gradually changing. Large numbers of Scottish Presbyterians from Ulster came over, and the mixing of Orangemen and Quakers is not easy. After 1740, when the halcyon days ended, things grew gradually more difficult. The Scottish-Irish Presbyterian ascendancy increased till in 1756 the State was at war, and all the Quakers resigned office. We may perhaps deplore this course: we may wish that they had stood rigidly by their principles, so long as their constituents would have returned them. They thought otherwise, however, and English Friends strongly supported them in their action. So the Holy Experiment came to an end in one sense, though in another it may be said never to have ended. The Quaker Party did not die. It was always the Liberal Party, and Pennsylvania never knew tyranny. The

spirit of William Penn never deserted it. His name and principles grew in power. Though Friends no longer held office, their opponents said they still "controlled the government through Quakerized Episcopalians and Presbyterians".

We have said little of Penn as an author. He has at least 80 publications to his credit—books, pamphlets, tracts, as well as lengthy Introductions and Prefaces. It is amazing how he found the time for all this. Mention must be made of two of his works, both published in 1693. He was at this time living in retirement, as we have seen, and one of the results of this was the appearance of his book "Some Fruits of Solitude in Reflections and Maxims". Many of these have become classics and are often quoted. It is the volume that Robert Louis Stevenson picked up in 1879 on a chance bookstall in San Francisco, and of which he writes: "I found it in all times and places a peaceful and sweet companion. . . . There is not the man living—no, nor recently dead—that could put, with so lovely a spirit, so much honest, kind wisdom into words". The other is his "Essay towards the Present and Future Peace of Europe", a remarkable anticipation of the League of Nations idea. He works out in detail his plan for establishing International Law, with an International High Court to codify it. This Court is to apply the code to differences as they arise, and its sanction is to be the united force of the Powers. It is remarkably modern in its approach to the subject, and shows how much thought his vigorous and active mind must have devoted to it.

Here we take our leave of this gay, adventurous spirit. William Penn was built on a large scale: he was magnanimous, in the true sense of the word—great-souled, open hearted and minded, forward looking, generous to a degree, flinging himself wholeheartedly into the battle of life. Disappointments, sorrows, afflictions beset him continually, but they never got him really down. His faith in God was unshaken. "The more he is pressed the more he rises", writes one who knew him well: "he seems of a spirit to bear and rub through difficulties; his foundation remains". One feels indeed that to know him is a liberal education. We may well close with a quotation from his letter to Bristol Friends in their sore sufferings: "Oh, great is God's work on earth. Be universal in your spirits; and keep out of all straitness and narrowness: look to God's great and glorious Kingdom and its prosperity". How truly typical of the man!

Books for reference:—

William Penn. By J. W. Graham.
The Second Period of Quakerism. By Wm. C. Braithwaite.
The Quakers in the American Colonies. By Rufus M. Jones, and others.

A NEW HYMN-BOOK FOR CONGREGATIONALISTS

THE PRINCIPLES THAT SHOULD GUIDE US IN ITS PREPARATION.

By the Rev. Erik Routley, M.A.

It is not my purpose to discuss the arguments for and against having a new Hymn-Book for Congregationalists. I hope I may treat it as settled that the necessity for a new hymnal is agreed, and that I need only discuss the principles that should guide us in its preparation. Moreover, since what is required of me is a statement of principles, not a discussion of details, I shall devote no time to discussing individual hymns, or to vilifying our present collection. I must not treat my hearers as if they were the editorial committee. I will therefore confine myself to a statement of principles in general terms, as accurate as I can make them, and leave the details to the committees.

I wish, then, in the first place, to answer the question, "What is a hymn-book?" The answer to that question is twofold. The function of a hymn-book is, so to say, both active and passive: there is, in the first place, that which a hymn-book *is*, and there is in the second that which, willy nilly, it *does*. What I am calling the "passive" function of a hymn-book needs little elaboration. A hymn-book is a collection of verse and music, containing within itself the principal vehicles of the people's worship. It is, thus considered, a poetic and musical anthology, and the fulfilment of this function is simply the compilation of an anthology containing the best verse and the best music to carry it that can be chosen. The compilers of such a volume would be guided only by the abstract principles of poetic and musical discernment. But nobody would dream of suggesting that in thus describing a hymnal I have given a true definition, or even that I have mentioned the most important and interesting things that can be said about a hymn-book. To see the poverty of such a definition you have only to imagine the idea of, we will say, an "Oxford Book of English Hymns"—a book to be browsed in, to be relished æsthetically, but, considered as a hymnal, an unpractical, useless thing. No—there is more to it than this.

A hymn-book has not only this "passive" function, but also an "active" function. Whether we like it or not, a hymnal, especially in a Free Church denomination, is a manifesto, almost a liturgy, a

[1] An Address delivered to the Assembly of the Congregational Union of England and Wales, May 9th, 1944.

confession of faith. For we Free Churchmen have no Book of Common Prayer, no Breviary; we have nothing to correspond to the prose of Cranmer, or the dignity of the Cathedral settings of the Canticles. But wait—have we not? Will you allow such blasphemies? Am I not forgetting the hymns of Watts and Wesley, of Doddridge and Montgomery, the noble music of the Genevan Psalter and the Choral-books of Bach? So, of course, have our Anglican brethren—they include Watts, Wesley, Doddridge, and Montgomery in all their books, for they cannot help themselves—but there they are set against the background of Cranmer. In our worship they are not the handmaids of a liturgy, they are themselves a liturgy. They are our contribution to the enrichment of the worship of the universal Church—but in our own worship they are the towers from which hangs the bridge that carries the worshipper from the initial confession of sin to his final response to the proclaimed Gospel in any service. We have no responses—we have no set forms of prayer: the people's response is in the hymn they sing. The Word is read and proclaimed: the people respond in the hymn that follows. Prayer is offered—the people make the prayer their own in united song. The minister in the pulpit gathers the congregation into a transcendental unity in the proclamation of the word of Salvation. The people realize, make their own, that unity in singing together "Join all the glorious names", or "Ye servants of God". Hymn-singing in a Congregational church is an act, as it were a sacrament, of unity. It is our humble way of expressing our belief, to which the Word constantly calls us, that we are one in the Lord.

This lofty conception of hymn-singing can, of course, only grow in Free Church soil: it can only exist when hymn-singing is not subordinated to a set liturgy. The glorious freedom of our hymnody, its catholicity and its spiritual power, we owe to the fact that we have made our hymns our liturgy, our creed, our response to the Gospel. And it is this perfect freedom which lays upon the minister, when he chooses his hymns, so grave a responsibility. Hymns chosen in the vestry five minutes before a service are a mockery in any form of worship: in a Free Church service such a practice is profanation.

That responsibility which lies upon a minister choosing his hymns lies also, in far greater measure, upon those who are given the august task of compiling a hymn-book. Our hymns are our expression of belief, our response to the Gospel. And therefore, whether we like it or not, the hymns that the people sing have, in our form of worship, a vital effect on the formation of the spiritual temper of those who sing them. That is why it is so grievous to choose hymns carelessly: it amounts to not caring how one's flock grows up—not caring what spiritual nourishment they receive or

don't receive. And if we are to put together a hymnal, we must bear in our hearts, and in our brains, this same responsibility. We must prepare it in obedience to the Spirit according to knowledge, common-sense, and human, pastoral sympathy.

If you have followed me thus far, and agree that the construction of a hymnal is not merely a literary, not merely a musical, but also a moral, theological, and spiritual matter, I now wish to take the argument a step further. What are the practical implications of these principles I have outlined? First, let me say a word about the denominational aspect of our task. In what sense do we wish a new hymn-book to be a "Congregationalist" or an "Independent" hymn-book? We ought, I am sure, to have the answer to this question clear in our minds, and I see it thus. There are two things which we are always urged to avoid in discussing denominational questions. The one is a narrow sectarianism that amounts to consenting wilfully to the sin of schism, and lays us open to the danger of erecting our denominational principles into a heresy. The other is the spirit of "reunion at any price", which attempts to deny the value of our distinctive contribution to the polity of the Catholic Church, and to form a compendious Christian body out of all the inoffensive and undistinctive elements in all the denominations. Such a fatuous travesty of liberality is as bad as sectarianism. Obviously we have to find, somehow, a mean between these two—liberality with conviction, toleration without sentimentality, charity to all men without the mushy *bonhomie* that overlooks all differences and is proud of nothing. Such a spirit must surely be manifested in any hymnal we produce. That hymnal must be an embodiment in its own distinctive and infinitely influential fashion of everything in Congregationalism that we are proud of. If we are proud of our robust and generous doctrine of the Church, let the hymnal express that, and not avoid offending people whose doctrine is weak and ungenerous: if we are proud of the respect in which our fathers held Scripture, let our hymns be scriptural, and let us not be afraid of seeming at first sight obscure because people nowadays don't read their Bibles and therefore see little sense in "Come, O thou Traveller": if we are proud of our respect for theology, and for a proper application of the human reason upon that which is graciously revealed to us, let our hymns be theological, and speak of the Blessed Trinity and the Mystery of the Atonement defiantly and robustly, leaving no room for feeble-minded utterances that content themselves with viciously offensive Natural Theology. If we cannot find such hymns in the twentieth century or in the nineteenth—and there are a few there, though not many—let us go to the eighteenth, and take our fill of Watts and Wesley. May we be delivered from the production of a hymn-book that is squeamish about blood and obsequiously reverent

about the mention of the Lamb and the Sacrifice: may we abandon the diseased fastidiousness that blue-pencils such glorious things as "And can it be that I should gain an interest in the Saviour's blood", "Jesus, thy blood and righteousness", and hymns dealing with the Second Coming of Christ: and may we have nothing to do with that pandering to modern ignorance of Scripture that cuts out the fourth verse of "When I survey", most of "Lo, he comes", and edits here and alters there and prunes yonder to make hymns fit the theological—or rather, untheological—fashion of a passing age.

And now we may pass to the theological requirements which a hymnal may be expected to meet:—

1. *Theology*: (i) The theology expressed or implied in a hymn must be distinctively Christian. *i.e.*, the hymn must at the least presuppose and at best express and apply to Christian need the basic doctrines of the Faith — the Trinity, the Incarnation, the Atonement, and Christian Eschatology.

(ii) Heresy and inaccurate theology are obviously to be avoided. A hymn must state sound theology unambiguously, and, allowing a reasonable regard for poetic technique, simply.

(iii) The theological temper of the day has a right to full expression: but the equal right of other theological tempers to expression must not be neglected. Judgment of a hymn must rest upon catholic theology, not upon the basis of theological subdivisions or fashions.

2. *Subject-matter*: A hymn is the vehicle, not of an individual's, but of a whole congregation's worship. Therefore:

(i) Emotions which the majority of people cannot be expected to feel and cannot be conscientiously required to cultivate are out of place in hymns. Devotional poems that may be of great value for private devotion are unsuitable for the communal discipline of public worship.

(ii) Self-conscious topicality must be excluded. Hymns must be relevant to the needs of the age, but, in so far as these needs are peculiar, hymns must declare the Christian Gospel as applicable to these needs, neither limiting the Faith to the fulfilment of these needs, nor particularizing the needs so as to place them beyond the range of communal intercession.

(iii) Provided that these requirements be met, hymns may deal with any subject that is the concern of Christians. In any hymn the chief necessities are relevance without topicality, and universality without vagueness.

3. *Language*: The chief literary virtues in a hymn are clarity and grace, the chief vices obscurity and pretentiousness, but

(i) Due regard must be paid to the language of acknowledged classics from past centuries, and alterations, except in cases of bare expediency, are to be discouraged.

(ii) The requirement of clarity must not be held to imply the rejection of all matter not immediately apprehensible by an uninstructed Christian: simplicity must be carefully distinguished from superficiality, grace from pretentiousness, and profundity from obscurity, if we are to avoid setting a standard that will encourage in hymn-singers a supine or unsympathetic attitude towards the hymns that they sing.

(iii) Other things being equal, scriptural language is to be preferred to unscriptural.

4. *Music*: The music of hymns must be appropriate to the occasion, *i.e.*, such as can be sung by a whole congregation without requiring specialized knowledge or training, and without demanding such effort as will distract the singer from the words that are being sung. But worthy psalmody is not independent of effort and concentration, and no good and intrinsically appropriate tune should be rejected on the ground of unfamiliarity in usage or idiom. The music of hymns must bear the closest critical scrutiny, and a distinction, parallel to that required in the judgment of language, must be drawn between the unfamiliar and the eccentric, the universally sound and the temporarily fashionable.

5. *A Hymn-Collection*: The above considerations are, be it admitted, purely theoretical: practical problems, which to some extent cut across theoretical problems, confront the compilers of any hymn-collection. It may therefore be necessary to include in any collection some material, both words and music, that falls short of the standard set by the foregoing requirements. The needs of congregations must be met, and while it is true that there never was a need for bad music or blurred theology, yet it is also true that, as a matter of policy, an intransigent attitude among those quite properly qualified to judge will make it impossible to achieve their avowed and sincere object of raising the standard of hymnody in our churches. The object of a collection, then, should be to include a main body of hymns and tunes achieving the highest standards, with the addition of a few familiar but less satisfactory hymns and tunes in order to serve the needs of transition: familiar but unsatisfactory tunes, for example, could be included in an Appendix, and a few hymns of the same kind included in the body of the collection. There is no reason, however, for omitting any material, however unfamiliar, which is acknowledged to be good and suitable for congregational singing.

6. *In General*: It is useless to consider raising the standard of

congregational hymnody in a new collection of hymns if the practical problem of making good but unfamiliar music and words available to congregations is not considered. This problem includes such difficulties as deep-seated associations and the resentment of congregations at their violation, the lack of enterprise to which congregations are largely accustomed, and the widespread disbelief in absolute standards of judgment. The co-operation and interest of congregations must therefore be raised by propaganda of whatever kind seems needful, and by the continual holding up before them of a new standard of intelligent and devout congregational singing. Only then will it be practicable to place in the hands of congregations a hymn-book that will be worthy of its office.

To sum up, what we must aim at above all is the preservation of those things in our tradition of which we are proud, and the elimination of those things of which we are, or ought to be, ashamed. We are proud of our doctrine of the Church, the Church-meeting, and the individual conscience: we are proud of our central pulpit, our lofty celebrations of the Sacrament, our obedience to the Word given in Scripture. Let us keep these things, and brandish them like banners. They are the properties of our tradition. But the accidents let us try to improve. Ugly buildings, slovenly orders of worship, hymn-singing made instead of an act of reverent worship a self-indulgence, amateurishness and the admiration of sloppiness and the lack of precision—these things are an extraneous growth; they are not of our tradition. There is nothing amateurish about our Puritan forefathers, nothing untheological about John Owen, nothing unscriptural or casually hideous about Isaac Watts, as there is about so many of our buildings. Let us have beauty—the best of craftman's art and music's measure—and let both music and poetry be, in John Wesley's words, handmaids of piety. Let us in our hymns declare our faith, not our feelings; let them be charged with the flaming conviction and certainty of our heritage; let them unashamedly confess our belief in the Blessed Trinity, in the Incarnation, the Atonement, the Resurrection and the Glorification of Jesus Christ, together with the precious gift of the Holy Spirit. That which we have heard in secret let us proclaim from the house-tops. That which God has revealed to saintly men it is our privilege to sing in the great congregation, joining with the angels and the archangels. Let us have a hymnal that supports the faint, comforts the distressed, shames the slothful, and breathes in every line a glowing and offensive conviction. That is what we stand for; that is what Congregationalism is about. Instead of apologies and misty vapourings let us have confession, adoration, and thanksgiving in the clearest and richest terms possible. May the kindly influence of the Holy Spirit inform the minds and guide the counsels of all those to whom this glorious task is committed.

SLEEPING AS WE SHOULD.

By the Rev. Fred Smith, Leavenworth, Kansas.

One of the most spiritually useful facts of life is that of sleep. Yet, as I review my religious education, I find that my religious training in regard to it is largely conspicuous by its absence. Now and again some teacher made a reference to it. I remember as a child being rocked to sleep to the words of a song sung by my mother. The theme of the song was about a little ship that sailed on the sea when all was calm and bright. Then a storm began to rise in which the wind blew loud and strong. But I was cuddled in the haven of my mother's breast, and the little ship was left to breast the storm for itself while I slipped into the harbour of dreams. Or rather I was laid gently in a soft bed and the memory of that delightful sinking is with me still. Later in life I found myself absorbed in the singing of a hymn that told of Jesus lying fast asleep in a ship that was storm lashed and wind driven while the disciples sought to wake him in their terror. In that one revealing incident I came to learn that Jesus knew how to sleep as he should.

I wish that all professing Christians knew the secret of the spiritual worth in sleep as Jesus did. So far as we know Jesus never knew the meaning of illness. One reason for this undoubtedly was that he knew the worth of a good sleep. I like that adjective "good" in this connection. It is very revealing to note the adjectives that men have tacked on to sleep. There is a sleep that is called a light sleep, whose other names I have found to be "forty winks" in the case of men, and "beauty sleep" in the case of women. A sleep that most people relish is that which they call a sound sleep.

All of this goes to indicate that sleep is not all of a piece, but that it comes to us in many varieties. There is the sleep of the sluggard delightfully described in *Proverbs*. "How long wilt thou sleep, O sluggard? When wilt thou arise out of thy sleep? Yet a little sleep, a little slumber, a little folding of the hands to sleep: So shall thy poverty come as one that travelleth, and thy want as an armed man". This is the sleep of which the Psalmist speaks that becomes the sleep of death. In contrast to this it is the joy of the Christian to remember that the Lord of all Good Life spoke of that which men call death as a sleep. To him Lazarus was not dead: "He sleepeth". Evidently Jesus had a concept of sleep that reached to the last ultimate experience of life. Not many, even in our time, have gone thus far with Jesus. Many have not even so much as come along the way and worth of sleep with Jesus

as one of the first means of grace in the good life. These are they, and their name is Legion, who take sleep on its cheapest terms instead of seeking it for its Christian values. The average person thinks of sleep in terms of an imposed necessity. For some reason it has never dawned on them that, as the Psalmist says, with profound insight, God "giveth to His beloved (in) sleep". What is man's necessity is here shown to be God's opportunity.

Seen in this light sleep takes on new meanings. Some of the poets have glimpsed in full the rich meaning of this concept of sleep. John Keble in his opening cycle of *The Christian Year* gives us light on this truth.

> New every morning is the love
> Our wakening and uprising prove;
> Through sleep and darkness safely brought,
> Restored to life, and power, and thought.

Somewhat unexpectedly we find a revealing of this divine quality of sleep in Shakespeare. In *Macbeth* we have a profound study of what happens to those who murder sleep. Macbeth "shall sleep no more" because he has murdered

> Sleep that knits up the ravell'd sleave of care,
> The death of each day's life, sore labour's bath,
> Balm of hurt minds, great nature's second course,
> Chief nourisher in life's feast.

Shakespeare, I fear, knew better than many saints the analysed values of sleep. But of all poets who caught the vision of the worth of sleep in the way of Christ from its first necessity to its last ultimate value none has spoken more revealingly than Elizabeth Barrett Browning in her poem, "The Sleep". I quote the first and last verses of that poem as indicative of her complete understanding of the wide range of the worth of sleep.

> Of all the thoughts of God that are
> Borne inward into souls afar,
> Along the Psalmist's music deep,
> Now tell me if there any is
> For gift or grace surpassing this—
> "He giveth His beloved sleep?"
>
> . . . . . .
>
> And friends, dear friends, when it shall be
> That this low breath is gone from me,
> And round my bier ye come to weep,
> Let me, most loving of you all,
> Say, "Not a tear must o'er her fall!
> He giveth His beloved sleep!"

Now and again a preacher has caught this rich meaning concerning sleep enough to preach about it. But they are very rare. Such an one was Spurgeon who, well nigh a hundred years ago,

preached a sermon on "The Peculiar Sleep of the Beloved". It is eloquent to the fault of grandiloquence. But better that this truth be over-ornamented than understated to the point of nothingness, as is the manner of most preachers. In this sermon, in a Shakespearean sense which is not at all like Shakespeare, Spurgeon analyses sleep into its component parts of worth. I mention this because in these two men, so widely different, there is a common measure of achievement that has not often been reached by those who call themselves in the scientific world, physiologists and psychologists, and in the metaphysical world, theologians and philosophers. One instance can be taken as typical. I turn the pages of a profound study of *The Facts of Life in relation to Faith*, written some years ago by Dr. P. Carnegie Simpson, to find what he has to say about that fact of life that absorbs from one fourth to one half of it. But while we hear of "the problem of pain" and "the veto of death", the fact of sleep is treated as if it were not. From the realm of the scientist one expects something marvellous from a ubiquitous book that offers to tell us *Why We Behave Like Human Beings*. But about all that one gets is a bunch of platitudes pyrotechnically expressed, and a rhetorical question: "When I lay me down to sleep, what do I lay down?" An interesting query, but one that plays second fiddle to the more important one: "When I get up from sleep what gets up?" Keble saw the importance of the first fiddle question.

Saying this I am reminded that John Wesley saw it also. But he says it from the practical as well as the philosophical viewpoint. His comments are worth noting:

> From an observation of more than sixty years, I have learned, that men in health require, at an average, from six to seven hours sleep; and healthy women a little more, from seven to eight, in four and twenty hours. I know this quantity of sleep to be most advantageous to the body as well as the soul. It is preferable to any medicine which I have known, both for preventing and removing nervous disorders. It is, therefore, undoubtedly, the most excellent way, in defiance of fashion and custom, to take just so much sleep as experience proves our nature to require; seeing this is indisputably most conducive both to bodily and spiritual health.

But even the wisest of counsellors often have in them a flaw of error. John Wesley was an addict of the early morning rising theory. He himself rose each day at four in the morning. I once heard a bishop remark that if he had a wife like John Wesley's he would have risen earlier! So the early rising John would have men

> begin at the right end; if you would rise early, you must sleep early. Impose it upon yourself, unless when something extraordinary occurs, to go to bed at a fixed hour. Then the

> difficulty of it will soon be over; but the advantage of it will remain for ever.

This is quite an advance over his earlier belief that any who indulged themselves by

> having lain in bed eight or nine, if not more hours . . . are in the way to hell.

The technique of sleep-getting, as Wesley found through long experience is a matter for each person to decide for himself within the limitations of his own circumstances. This has become more true in a machine-driven, artificially-lighted civilization. For many the old distinctions of night and day have been obliterated. They have to sleep now to another schedule than that of the rising and setting of the sun. The old adage: "Early to bed, early to rise, makes a man healthy, wealthy and wise" is not for our time.

Yet sleep remains the necessity as of old. In our inventive time there are those who would teach us that the measure and worth of it depends on the mattress one lies on. This is to confuse the secondary with the spiritual. The hard Puritanical doctrine, hell-bent as the manner of the Puritans' counsel, was "that, having made your bed, you lie in it". Spurgeon, in the sermon to which I have already referred, says that the secret of good sleep lies in "the treasure of a quiet conscience and the love of God—the peace that passeth all understanding".

But long before Spurgeon or Wesley lived there were those who saw that beyond the seeing of the necessity of sleep was the need to awaken to the philosophy of it. In the Hebraic story of creation the sequence of life is expressed in the fact that day follows the night. For the understanding of the spiritual value of sleep this is all important. We of the Western world make night follow day. Save for a few exceptions, all of us have geared our thinking and our experiencing of sleep to this sequence. We "fall asleep". We "drop off to sleep". Sleep is the last accent of the exhausted man. But for the ancient Hebrew the night that preceded the day was the gestative period of life. Perhaps it is wisest to take the worth of the past conjoined with the worth of the present, and see in sleep recreation as well as recuperation. Here Keble falls short of the ultimate truth. He is only Occidental in his thinking; he needs the Oriental touch. Sleep, properly experienced, becomes more than restoration; it becomes, re-creation. When sleep achieves only the first of these values, it is the minister to a ripening old age. But when it achieves both it becomes the minister to perpetual youth. The first sort of sleep reburnishes the accumulated; the second makes the first the spring board of adventure. Sleep, given into the hands of God, becomes a perennial adventure. "He giveth to His beloved (in) sleep". And what? "Ah this, none but His loved ones know".

A hint of it is caught in the dimpled smile of a little child that smiles in its sleep. We prosaic Westerners pass it off as but a dream. In such a sleep in which we allow God to have His way with us "thoughts, feelings, flashes come and go"; we cannot speak them in the glow of the gift. But when we come to wakefulness in the lower earth we come trailing clouds of glory from God who is our home.

This is the wonder of youth—that it often wakens to a new world after a night of sleep. The prose-conditioned ones of earth flatten the experience by merely saying that these are the growing pains of life. A deeper seer would say they are the gifts of God in sleep to His beloved ones. This was the calamity of Wordsworth that he saw for childhood what he failed to see for youth in full measure, and for age, nothing at all. Wordsworth, in a measure, contradicts again and again his assertion that "our birth is but a sleep and a forgetting" in the apprehension of the greater truth that our births are found in sleep and in remembering. And the reason he missed this larger sunlighted truth is that he never came to a right appreciation of sleep. All that he found in sleep he tells about in his three sonnets to sleep. Wordsworth knew much of sleeplessness and found that sleep was last to come when wanted most. Judging by his sonnets, Wordsworth was not, up to the time of writing them, able to come to proper terms with sleep. For him sleep was but the purveyor of "twinklings of oblivion"; a being who failed to deliver him, who escaped him, and in escaping teased him into being "cross and peevish as a child". Wordsworth needed for company the author of the thirteenth psalm. So do we all if we would learn to sleep as we should.

But here a caution that is in a nature of a time-saver can be given. Look not too curiously or too long in what are called the devotional classics. Usually you will find the saints prejudiced against sleep. Richard Baxter wrote his treatise on *The Saint's Everlasting Rest; or A treatise of the Blessed State of the Saints in their Enjoyment of God in Heaven* in 1650. That is interesting as a study of everlasting wakefulness combined with rest. But on the more mundane topic of intermittent sleep on earth of the saints in their enjoyment of God he seems to have nothing to say. Thomas à Kempis does not condescend to say anything concerning the worth and wealth of sleep. William Law's *Serious Call to a Devout and Holy Life* has not one good thing to say about sleep. To him

> sleep is the poorest, dullest refreshment of the body, that is so far from being intended as an enjoyment, that we are forced to receive it either in a state of insensibility, or in the folly of dreams. Sleep is such a dull stupid state of existence, that

> even among mere animals, we despise them most, which are most drowsy.

Far from sleep being an asset to the good life he considers it a form of insidious sin:

> Now this is the case of those who waste their time in sleep; it does not disorder their lives, or wound their consciences, as notorious acts of intemperance do; but, like any other more moderate course of indulgence, it silently, and by smaller degrees, wears away the spirit of religion, and sinks the soul into a state of dulness and sensuality.

Where the modern salesman thinks of the good life in terms of a mattress evidently some of the ancient ascetics thought of the good life in terms of mortification. For Mr. Law "mortification of all kinds is the very life and soul of piety".

It is interesting to follow the antagonistic attitudes of these ancient saints to sleep, but it must be left for the present. What is important here is to note that the spitefulness of the saints has oozed out through the ages in those who have come to be called specialists. I happen to have just ante-dated (in the providence of God) that age in which it was counted sin to use any inducements to achieve sleep, especially in little children. To rock a babe in the arms was considered the unpardonable sin. Children had to go to bed in the dark. Usually without even the comfort of the fifty per cent unpsychological prayer that goes as follows:

> Now I lay me down to sleep,
> I pray the Lord my soul to keep,
> If I should die before I wake,
> I pray the Lord my soul to take.

Rather a good beginning, but an awfully poor ending. A young child is not being trained healthfully who is being reminded nightly of death.

The ancient pagans kept nearer the truth, it seems, than some of the later ascetics. Spurgeon tells us that, by inference, in his sermon:

> The sleep of the body is the gift of God. So sang Homer of old, when he described it as descending from the clouds, and resting on the tents of the warriors around old Troy. And so sang Virgil, when he spoke of Palinurus falling asleep upon the prow of the ship.

Evidently these ancients knew how to sleep as they should.

Ours is a day when it seems as if many have forgotten this art. They take to drugs instead of to God. They think in terms of aspirins instead of in terms of aspirations. They are superficial instead of being spiritual. They count sheep and cry to the moon. Insomnia gets the best of them in a deeply sinister way. They fail to sleep as they should. That is for those who make of God both motive and mattress.

A WELSHMAN LOOKS AT BEECHER

By the Rev. T. Hywel Hughes, M.A., D.D., D.Litt.

It is doubtful whether any preacher in Britain ever won the mastery over the nation or claimed the homage of all classes as Henry Ward Beecher did in America. Charles Haddon Spurgeon was at one time a great force, but his appeal was only to one type of worshippers, his sway was mainly within the scope of a section of the Baptist Church. Canon Liddon was mighty in eloquence, thundering from the pulpit of St. Paul's Cathedral, but his style and matter were somewhat academic and did not touch the common people. Moreover, his field was almost exclusively Anglican. Joseph Parker had a great vogue at the City Temple, for he had certain dramatic and magnetic powers that moved men deeply. But he was too much of an individualist and too pronounced an independent to appeal to all classes or to stir a nation, although he did this once or twice, as, for example, in his famous Cromwellian oration which culminated in the words "God damn the Sultan". This outburst sped like an electric shock through the length and breadth of Britain. When Spurgeon, Liddon, and Parker were preaching in their respective pulpits in London, towards the close of last century, they formed a mighty trio, and it became one of the established fashions for men who visited London to hear these three masters of pulpit power. But Beecher's grip on the American nation, not only during the civil war, but almost all through his ministry at Plymouth Church, was unique in his day. Few men in Britain can realize how complete and mighty was his mastery over the mind and heart of America. We should probably have to go back to the time of Chrysostom and his sway over Constantinople and the early Church to find a parallel. Calvin's hold on Geneva might be cited also, but there were legal and social forces that helped him to attain to, and to maintain, his power. In my own land, Herber Evans held something like a throne and was regarded as a national hero. His eloquence was unrivalled, Mr. Lloyd George declaring in a recent interview that he was the most eloquent man he had ever heard. Thomas Chalmers, also in Scotland, was a mighty national force before and during the Disruption. Great as was the appeal and influence of these men, no one gripped as Beecher did. There was something uncanny and mystic in the way in which he gained his sway over his great nation. If we are to judge by recent signs that sway has not yet waned, and Beecher's name seems still to be a name to conjure with through the land.

It may seem presumptuous for a Welshman to try and tell where Beecher's power lay. I can only plead two things in extenuation of this piece of presumption. First, I belong to a land of preachers, a land in which preaching has been regarded as one of the greatest gifts and honoured almost above all else. My stock lies deep down in the soil of great preaching, and I suppose that one acquires, through this age-long tradition, a certain facility in noting the signs of good preaching, and a measure of critical acumen when dealing with preaching and preachers. Then, secondly, I have always been strangely drawn to the great American preachers, so much so that I was amazed, a short time ago, to find, on looking through my library, that almost all my sermonic literature was by Americans. It comprises almost a complete set of Beecher's sermons, a complete set of Phillips Brooks, almost all Horace Bushnell's sermons, and a number of Jonathan Edwards' works. Among modern men I have a store of sermons by Theodore Munger, Newman Smyth, Washington Gladden, Henry Churchill King, F. G. Peabody, and others. In reality, I imagine that the American pulpit has done more to shape my own thinking and form my background and outlook than any in Britain.

Now in looking at Beecher we must first allow something to the background of thought and the spiritual environment of his time. Thanks to Horace Bushnell and others, the austere, gloomy dominance of Jonathan Edwards and the New England School was gradually being broken down. A freer spirit was breathing over American religious life, and the sway of great dogmas and doctrinal statements was giving way to a more kindly and tender—indeed a more humane—type of Christian thought and life. Beecher came on the swell of this movement and, by his enlightened and persuasive preaching of new truth, did more than anyone else to establish a broader vision and a more Catholic spirit in American religious life and thought. He was one of the first to see the meaning and place of evolution in the scheme of life and in the province of religion. It was characteristic of him that he was not afraid of science and its findings, but sought to claim all the realm of truth for God and the Gospel. So he sought to apply the concept of evolution to the growth of religion and the development of religious thought, and to do so in the full light of the "glorious gospel of the blessed God". America was tired of endless hair-splitting in the search for religious truth. The fear complex engendered by the terrific pictures of hell and the judgment drawn by the New England divines was giving way to a deep longing for a new type of evangelism. Beecher met this need, for in spite of many accusations and protests on the other side, he was essentially an evangelical preacher. His type of evangelism, however, was dif-

ferent from the old. It did not rest on obscurantist ideas, nor did it trust in what is known today as the narrow platform of fundamentalism. It was rather broad-based on the whole realm of divine truth, welcoming all new truth and seeing beyond it to the eternal purpose of God in Christ. He sought to claim all the realm of man's thought, as well as his conscience and heart for Christ. So he was evangelical in the best sense—indeed in the only true sense of that term. Few preachers have been so consistently evangelical, so genuinely in line with the real evangel. He did not often use the old terms or the old images. He shook himself free from the thought-world of the settled religion of his day and spoke a language of his own, charged with his own peculiar mental imagery, and making his appeal to all that was best in men. He was certainly more of a Pelagian than of an Augustinian, but his emphasis was needed at that time. So he preached and spoke and his words were like goads that stabbed men to wakefulness. They were like the wind of God dispelling the mists and letting in the sunlight. Men felt the invigorating breezes of a vitalizing truth and heard voices from the hills of God instead of the heavy, sepulchral, even threatening tones of the old preaching. So Beecher was the herald of a new dawn, the harbinger of springtime in the realm of religion and of awakening life in the region of theological thought. He spoke to a needy people the very words and the exact message they needed. Like the angel descending to stir the water and give it healing power, so he came stirring the deep places of life and thought, but bringing healing in the very bite of his words, the healing that the religious world of America longed for and sought. This fact must not be forgotten in viewing Beecher as a preacher. He would have had great sympathy with much of the humanistic teaching of today, but he would have gone deeper and made it clear to men that humanism without God, noble humanity without divinity—or without Christ—was a chimera, a portent of a day, ephemeral and unsatisfying, and indeed profoundly false in spite of its many excellent qualities. His evangel was for the whole man, not merely a matter of saving the soul and escaping the punishment of sin, but of remaking the whole personality—body, soul, and spirit—and for this nothing could avail but the evangel of divine grace in Jesus Christ.

What were the elements that told in his preaching?

(*a*) The wide sweep of his thought and the great canvas on which he displays his truth. This is perhaps the first thing to strike us as we read his sermons. He seems often to begin his sermon at an enormous distance from his text, so much so that we wonder sometimes what bearing his truth has upon the text. He explores the wide world for material, for points of illumination and contact with his theme. Then, gradually, we see the different shafts of

light that are drawn from afar, converging, truths selected from almost infinite distances narrowing down to a definite point of truth until this glows and burns its way into men's minds and consciences and becomes a vital force in their souls. The general effect is that of a great broad canvas in which the truth in its varied aspects stands forth with clarity and always with a throbbing centre of spiritual intuition and power. He seemed to ransack heaven and earth, past, present, and future, for the lines of truth that illumine his theme. This broad canvas effect was due to the wealth of his mind, the sweep and grasp of his thought. He could never work in a groove, nor could his mind run in traces, or suffer blinkers. He was alive in every pore of his being—his body almost always in sturdy health and vigour with full, warm, red blood, his mind open to every wind of truth, and at its basis a certain volcanic quality that erupted in pictures and images, in a veritable stream of words, biting and alive, yet tender and wooing. Sometimes his words could scorch and burn, but it was not a fire of spite or anger, but of concern for the truth and for the souls of men. He was too human to drive men into the kingdom of God; too manly to frighten them into religion; too Christian to dope souls with flimsy promises. He would have them come into the kingdom with open eyes and alert minds. He would lead men to Christ—and this was the motive in all his preaching—through the door of the understanding as well as of the heart, and teach them to love God with all their minds, as well as with all their hearts and all their souls. It was always with the view of bringing men to love God and follow Christ that he preached. There was in him a tenderness and a reserve that refused to pry into the chastity of any soul, but he would appeal to the heart and the intelligence at one and the same time. But in the final issue it was to the heart that he spoke, and in this matter he was, as Cornill said of the prophet Hosea, "a master of the heart-chords". I imagine, though I never had the privilege of hearing him, that in pure eloquence, as such, he may have been surpassed, in sheer rhetorical power he may have had his superior, and in passionate pleading and appeal he would not have stood in the front rank. But for real eloquence, eloquence that stirred and quickened men, he was undoubtedly what Dr. Joseph Parker once declared of him, "the greatest preacher of his day". He preached with his whole manhood, as he himself once expressed it, "from the top of his head to the tip of his toes". His whole being was poured forth in rich floods of encouragement, warning, invitation, comfort, insight, and sympathy. Something of the breadth of his mind has already been referred to in relation to evolution and his welcome of it when most of his friends were afraid of it. It may be seen also in the keenness of his psychological insight into situations and into human needs. He appears to have

practised some psycho-therapeutics long before such a science became known. He tells us of a woman who was depressed and melancholic to whom he gave advice, much in line with modern psycho-analytic treatment. His broad political sympathies were another token of the same wide sweep of mind. This it was that came out in the great canvases of his sermons, the broad reaches of his pictures, and the mighty themes of his preaching at its best.

(*b*) To this must be added the fact that in its largeness and sweep there was yet present in his mind a simplicity of outlook and a child-like attitude to truth. The truly great and deep mind sees things clearly and puts them simply. It needs a thorough grasp of any truth to be able to state it with simplicity. Only the mind that has fought its way through a truth can express it with child-like clarity and simplicity. Beecher's mind was such. There was something disingenuous and child-like in his approach to truth. This revealed itself in his implicit trust in truth, the confidence that if truth were only seen clearly and understood simply it could be left to do its own work and yield its proper fruit. Beecher was always fond of little children, and I imagine that if the practice of giving children's addresses had been in vogue during his life, he would have been a master in that realm. The picture of him leaving Plymouth Church, for the last time before his seizure, with his hands gripping two urchins who had strayed into the Church, was in full accord with his attitude to things. There was an element of the irresponsible and the unexpected about him as there is about children. Moreover, in spite of the fact that he had a conspicuous, speculative gift and an extraordinary wealth of knowledge, his mind was distinctly intuitional, with a definite mystical strain. He seemed to see truth in great massive wholes. It flashed before him often with the vividness of a sensation. His imagination and vision were akin to those of a child, and it was the vividness with which he saw truth, gazing at it face to face, that made it possible for him to state it so clearly and to be so impressively simple. This is true greatness and in this his attitude resembles that of his Master Jesus Christ. Jesus too saw truth; it welled up from the depth of His being and he proclaimed it in those vivid parables, by barbed words and penetrating phrases. So it was with Beecher. This was the quality of mind that enabled him to get home on all occasions. Whatever the situation, he never seemed to fail to make straight to the heart of it and to say the right and wise word. His Friday evening talks reveal the man here more intimately than his sermons. But the same quality was in his sermons, born of the transparency of his soul and the singleness of his mind, reflecting always the essential sympathy of his nature. During my period of service as Principal at Edinburgh and lecturer in the Post-Graduate School of Divinity at the University, I organized a seminar with a

questionnaire on "The effective elements in successful preaching". Men were asked to go with the questionnaire to hear the most prominent preachers in the city and afterwards to write their answers to the various questions. It was striking—indeed the most striking fact of the whole enquiry—to find that without exception it was reported that the men who could talk best to, and grip most fully, the children of the congregations, were the ones who could best get *en rapport* with the adult members of the congregations and sway them most deeply. Now Beecher had this quality of mind. He was never above the heads of his people. He might deal with mighty themes and treat of abstract and speculative subjects, but he saw the truth clearly, saw it whole, and made others see it also. It came up as a mental vision that entranced him sometimes, as he himself tells us, making him oblivious of his surroundings and forgetful of himself. In this condition he seemed to see into the heart of his subject and was able to state it simply, breaking it up so that the merest tyro in his congregation could understand. This total absorption in his subject is the child's entrancement, the complete self-identification of the child with his toy or game. This is a great gift and can only be found in the best, in the clearest and most noble souls. This is what accounts for the intensity of his preaching. It was no dramatic pose, no histrionic device, but a real passionate outpouring of the truth he had seen. He tells us in his inimitable "Lectures on Preaching" that after a short period of rather unprofitable preaching, he began to take aim and that he continued to do so ever afterwards. So he succeeded in mastering men, throwing over them a kind of mesmeric influence and touching them with something like a magnetic force that subdued them even when they were antagonistic to him and his position. The famous instance at the Free Trade Hall, Manchester, during the Civil War, is an example of this. He won men by the transparency of his soul, by the sincerity and essential truth of his character and motive. With all his power and the intuitional grasp of his rich mind, he combined a wondrous sanity and wisdom which led him like a guiding star. What can show this better than the answers he gave to those who asked questions at the close of each of his "Lectures on Preaching"?

(*c*) Finally, we must mention the inherent spirituality of his outlook and the reality of his religious experience. We must not interpret "spirituality" here in too narrow a sense. Everything was to him, in a sense, spiritual, based on spiritual grounds. Nature was spirit-filled and he was able to find analogies and spiritual affinities in all things. This is what accounts for the variety and aptness of his many illustrations. All things were in some sense "sacramental" in the broad meaning of that word. So the world was full of illustrations of God's truth. Like his own mind and preaching,

his illustrations are all simple, straightforward, even homely, but he brings out the deep suggestions underlying them with telling effect. Some of his illustrations are exceedingly humorous, even in some cases grotesque, but they are saved from coarseness and inanity by his chaste and sane application. He tells us that he was always seeing the spiritual ramifications of things and the mystic affinities of truth. Walking in the street or in the country, he was alive to the spiritual aspects of things and they all provided matter for preaching. All the world was for him God's world. It spoke in every fibre of its maker. This is what made him so broadly and so humanly religious. The background of all was the divine spirit, and the fountain of all life was God-filled. He was so essentially, so naturally, religious that there seemed no trace of legalism or moralism in him. Here again he was child-like and deeply real. It may be said with truth that the burning core of his being was his faith in the great spiritual realities underlying life, a faith too big to be enslaved in any definite creed. His loyalty to Christ was so real and undiluted that he could dispense with credal statements about Him, and his heart ached to bring others into the same loyalty and the enjoyment of the same freedom. This is what made all his preaching an expression of experience, experimental in the real sense. This too is what made him so passionate an opponent of all social and individual wrongs, ready to take up the cause of anyone, or any class, in need. He hated injustice with passionate hatred, abhorred slavery because it was the exploiting of the human soul, and resisted drink because it led to the degradation of manhood and robbed Christ of His place in the lives of men. It was not strange that many in his day thought him unorthodox. What cared he for any *doxy* as long as he could win men for God and exalt Christ? As a Welshman I am proud that there was some Welsh blood in him, for he tells us that his great-grandmother was a Welsh woman of the name of Roberts.

DEVELOPMENTS AND EXPERIMENTS

This Section of our Journal aims at chronicling not only developments in theological thought and in ecclesiastical organization, but also practical experiments in all branches of religious life and service.

Often when successful attempts have been made to solve some problem in one part of the country, the rest of the Churches remain ignorant, and we trust that these pages will not only serve as a clearing-house of ideas and a record of changing emphasis, but also broadcast valuable information of progress in Church and denominational life.

Our representatives in the Colonies and the United States will from time to time contribute accounts of similar movements. The Editor will be glad to consider brief articles serving this purpose.

A CONGREGATIONAL TRAINING CENTRE.

By the Rev. Muriel O. Paulden, M.A.

Berkley Street Church was founded in 1827, the present building was erected in 1857, and for many years the Church rendered conspicuous service to the cause of Congregationalism in Liverpool. In the years just before the last war, however, it struggled with great difficulties and under many discouragements, and in 1915 the Church was disbanded and the trusteeship of the property was vested in the Lancashire Congregational Union.

In 1919, after long and careful consideration, the Merseyside Congregational Council decided to make a somewhat bold and novel experiment for utilizing this valuable and central property in the interests of the churches and for the welfare of the teeming population around it. Briefly the scheme aimed at converting the premises into a Young People's Centre, to work under the auspices of the reorganized Young People's Council, acting under the authority of the parent Council. It was proposed that the place should become a Central Bureau for the younger members of the churches, where ideas and methods of work amongst young people should be seen in operation, where conferences, lectures, courses on Bible study, teacher training, *etc.*, should be held, and a Young People's Bookroom and Library for the sale and display of denominational literature be established. A fully qualified full-time superintendent was appointed.

In March, 1920, the Centre was opened, but the initial difficulties were considerable. First and foremost was that of voluntary staff, for the local churches were only just recovering from the effects of the war and found it difficult to spare their young people to help in a central effort. However, volunteers were found to help in the initiation of work in the neighbourhood, a Sunday

School and some week-night activities were opened, and an evening service was held. The response was not very encouraging at first, but the work went steadily on.

The academic side of the work, the Training Centre proper, opened somewhat inauspiciously with a series of lectures which showed a steadily declining attendance! Then, almost casually, it was suggested that a few keen youth leaders should meet together for Bible Study, and with that suggestion the Training Centre really materialized, for a venture beginning with only five students at the end of a few weeks had forty-six working in five groups. Henceforth the work developed rapidly, running in three terms corresponding to those at the University with students gathered in small groups each meeting one evening a week. It became a Biblical night school with a four years' course covering background study of the Old and New Testaments, Hebrew History and Religion, Synoptic Gospels, Pauline Epistles, Johannine Literature, *etc.*, Educational Method, Psychology, and an introduction to the study of Social Science. Elementary Greek and Hebrew are available for students who are proceeding to College. When the full course had been completed many students were anxious to continue such studies, so a Bible Study Fellowship was formed for more advanced study and for discussion. This flourished until the "blitzes" of 1941 made meetings impossible. A demand for lay-preachers led to a class on Homiletics, which has resulted in a small band of lay-preachers, younger men and women who are rendering valuable service to the churches on Merseyside. In pre-war years annual conferences were held, which were addressed by outside speakers. These were found to be very popular and very useful as a rallying ground for past and present students.

In 1937 there appeared to be a slight decline in interest, but a visiting campaign round the churches before the autumn session produced an unprecedented number of students. Groups which had already been enlarged for third and four year students were expanded throughout, and the Centre had a roll of one hundred and sixty-two students attending weekly. The movement had not, as was at first thought, exhausted itself, but still proved attractive, and at the outbreak of war in 1939 had never been in a more flourishing condition. It has continued throughout these war years with a roll varying from about sixty to a hundred.

While definitely a Congregational experiment Berkley Street has always welcomed students from other denominations and has gathered together in study and conference members of most of the Christian churches. In 1943 an arrangement was made with the local Sunday School Union so that the privileges of the Training Centre were henceforth not only available but free for all schools affiliated to the Union.

For some time annual examinations were held at the Centre and students were able to work for a Preliminary, Intermediate and Final Diploma; but it was felt that these would have little standing beyond the district, so they were abandoned, and students who desire some recognition of their training are being encouraged to work for either the Manchester or London Certificate in Religious Knowledge.

Alongside of this definitely academic institution serving the Merseyside District there has grown up a Congregational Church and Institute which seeks to meet the practical needs of the Berkley Street area. From the inauguration of the scheme it was intended to develop this side of the work for the benefit of the youth of the neighbourhood. Berkley Street is a down-town church in the sense that it is near the centre of the city; the population around it is constantly moving away, only to be followed by one more numerous and, in these later years, thoroughly cosmopolitan. Houses once inhabited by one family now shelter three or four, and the mixture of races has to be seen to be appreciated.

In the spring of 1922 there came a request from some of the Sunday evening congregation for admission to church fellowship. After due consideration by the committee responsible for the whole work recognition was given to the new Church, and its first members, seven in number, were received into fellowship. From that time the work of the Church developed and expanded, necessitating the appointment of a second whole-time worker.

The movement of the population round Berkley Street makes the work of the Church and Institute difficult. Young people trained and brought up in the Church tend, when they marry, to move to the outskirts of the city. In spite of this fact the membership of the Church keeps steady at about eighty members, at least half of whom are engaged in active work on the staff of the Sunday School and Institute, which has about two hundred to two hundred and fifty members.

The premises are very old-fashioned and in constant need of repair. There is a lack of space, for beyond the church and schoolroom there are only two or three small rooms. But the various age-groups have their week-day activities and provision is made for all. There is a small morning Nursery School, which meets every morning 9 a.m. to 12 and forms the nucleus of the Beginners' Department on Sunday afternoons. This is attended by the babies who have been baptized in the Church and is an attempt to help both Church and parents to work out the ideals and responsibilities of their baptismal promises. The five to eight groups of boys and girls have one week-night meeting each, and from eight years old there are Brownies and Cubs, Guides and Scouts, Boys' and Girls' Clubs, Young People's Fellowship and Service Groups. The

women have a Guild meeting on Tuesday afternoons, and until 1942 the men had a flourishing Discussion Circle on Sunday afternoons or evening.

During 1940-41 evacuation seriously interfered with the youth work, but the Sunday School kept open throughout and the children have now all returned. The war has made serious inroads into staff and affected attendance at adult meetings, but the work amongst the children and young people is hindered only by lack of space from going on to increasing membership. There are clear signs that after the war the adult work will proceed with equal vigour.

At the beginning of the work Training Centre students who desired practical experience were able to find it in the Berkley Street Church and Institute. Many of them spent from three to six months teaching in the Sunday School or helping in the clubs. Shortness of staff in the local churches has made this impossible in later years, but it is a most important part of the scheme and should be revived when circumstances make it practicable.

The cost of the scheme has been between six and seven hundred pounds a year, about a third of which is now contributed by the Berkley Street Church. It was begun at the end of the last war. Such schemes will be even more needed at the end of the present war. Already there is a demand for youth leaders and trained workers. God is calling us to new ventures of faith and possibly to new fields of consecration and service.

ON LIFE AND BOOKS

THREE MONTHS WITH AMERICAN CONGREGATIONALISTS.

By the Rev. Leslie E. Cooke, B.A., B.D.

From April 16th to July 10th I had the privilege of living with the Congregationalists of the United States of America. "Living" is not too strong a word, for during the whole of that period my time was spent almost exclusively in meeting them, addressing their various assemblies, conversing with them in small groups, sharing the life of their homes, or working with them in the offices at their Headquarters in New York. I travelled, as near as I can compute, between 10,000-12,000 miles, and spoke at about 100 meetings. My journeys took me to many of the Middle Western states, all the New England states, down to Washington for a week, and for a day to Virginia. I did not see the deep South, nor the West Coast, for there was not time to go those distances.

I travelled at the invitation of the General Council of the Christian Congregational Churches of America, and as an official representative from our own Union, to fulfil a fourfold task.

1. To describe conditions in war-time Britain; the way our churches have faced them, and to speak of our plans for reconstruction.
2. To express appreciation for the help which the Congregational churches of America have sent to Britain, and to tell how it is being used.
3. To speak about the American troops over here, and what steps are being taken to welcome them.
4. To enter into informal conversation with the leaders of the churches there, with regard to the future relationship of our denominations, with special reference to the building up of international Congregationalism.

I travelled under the auspices of the "War Victims and Services Committee", the special committee set up to raise funds from the Congregational churches to finance the extensive relief work which they felt led to undertake in the emergency of war. This work includes the organizing of relief for Russia, China, Greece, as well as for Britain, and deals with certain domestic problems which the war has created for America, through the movements of population, *e.g.*, the re-location of the Japanese who were resident on the West Coast.

The full programme arranged for me involved, besides preaching almost every Sunday in churches, large and small, the addressing of State assemblies, of young people's and women's groups, of community meetings, and finally, an address to the National Assembly, held at Grand Rapids, from June 19th-28th. No words could describe the adequacy of the arrangements made for me, the overwhelming kindness I received everywhere, the keen and sympathetic interest everywhere displayed in my mission, and the pains that were taken by Dr. Douglas Horton, minister of the General Council, and his colleagues at Headquarters, by State superintendents and ministers, to give me the greatest possible insight into the life of the churches, their problems, and the way they are meeting them.

A trip to America in war-time is a study in contrasts. Almost everyone who has been, for whatever purpose, has remarked upon the lights, the diet, the well-stocked shops, the many amenities of life which America still enjoys. There are restrictions, and some parts of the country have known a little of what the black-out means, but the people themselves acknowledge there to be little more than irksome inconveniences. Nothing would be further from the truth than to judge on this evidence that America knows nothing of the war. Although to outward appearances, life goes on normally, Americans feel in their hearts and homes the effect of war. The drain of man-power is, of course, colossal. This is symbolized in the service flags, which are hung in churches, and places of business, in stations and restaurants, sometimes in public squares, and often in the windows of private homes. The flag is a white one with a deep red border, and is embroidered with blue stars, each star representing a serving soldier. Sometimes, the blue star has turned to gold, an indication that the serving man has given his life for his country. It is a familiar sight to see in the churches such flags, embroidered with 100 or 200 blue stars, while I heard of churches which had as many as 400 men away on service.

The vast resources of this great country have to be seen to be believed, and the normality of life there is as much due to the richness of the land as anything else. America is the one country in this war which has been able to produce both guns and butter, and has done both magnificently, not only for herself, but for us all, for she is not only the arsenal of democracy, but, to a large extent, the larder of democracy too.

That there is a difference in psychology cannot be denied; in the same way as there is in our own country a subtle but notable difference between the "blitzed" and the "unblitzed". My impression is that America will face problems after this war like those we had to face after the last war in this country, when hosts of men,

who had looked into the mouth of Hell, returned to a home front comparatively unaffected by the war, and where people found it difficult to imagine what they had been through.

To move from life in the churches here to church life there is to become aware of a change in atmosphere, occasioned partly no doubt by the fact that the United States of America has no Established Church. However nominal establishment here may be, it does make for subtle difference in the prestige of the minister of the Established Church and in the recognition given to such a Church on civic occasions. America has a complete separation of Church and State. I listened, for example, to speeches and conferences about the introduction of religious teaching into American schools. Here in this country some religious instruction and some kind of worship is necessary in State schools; there it is not, and religious bodies are engaged in exploring ways by which it may be introduced. Again it is significant that the American Council of the World Council of Churches has just elected Dr. Douglas Horton, a Congregationalist, to its Chairmanship; in other words, a Congregationalist is holding an office in America parallel to that held by the Archbishop of Canterbury here. I wondered whether it could happen here!

This removal of one of the causes of dissent has not been without its effect on American Congregationalism, whose churches have been set free to experiment in forms of worship without having to overcome the ready criticism with which such experiments would be met in this country; on the other hand, it constitutes something of a temptation to depart from that heritage and tradition in which Congregationalism has its *raison d'être*.

Congregationalism is strongest in the New England States; it has moved into, and is expanding in, the North Middle West, and is in some strength on the West Coast. Its geographical location is determined mainly by historic factors. The fact that it was abolitionist in the time of the war between the states has militated against its development in the South, and an agreement reached with the Presbyterians has, until recent years, limited its extension into the Middle West, while the development of the West Coast is comparatively recent in American life. A union with the Christian Church has extended the influence of Congregationalism somewhat in the South, while it is expanding in the Middle West. Chicago, for example, has a well organized central office, with an able staff and a progressive policy, for the administration of Congregationalism in the city and its environs, and the influence of the work done there, and of the fine Chicago seminary extends far beyond the bounds of Illinois.

At present there are about six thousand Congregational Christian churches in America, and approximately one million

members; if the present proposals for union with the Evangelical and Reformed Church are brought to fruition, there will be a further increase both in numerical strength and in the strength and extent of their witness. This proposed union merits the more thorough treatment of a complete article, and a much greater understanding on our part than we in this country have as yet. At this year's Assembly of the General Council, three hours were devoted to a "hearing" of the proposals, and further discussions are planned for 1946.

Among the churches themselves, in their worship, their organization and their equipment, there is a great variety. In New England the buildings are often wooden, built in a style which reflects the influence of Wren. They are painted white outside, and are frequently decorated inside in white or cream, with white furnishings, pulpit, lectern, etc. They are, as may be imagined, bright and attractive. In the Middle West, there are other styles of building, but the influence of New England is seen there too. Frequently the floor space of the whole "auditorium" is completely carpeted, and the windows are curtained, or contain stained glass representations of Biblical scenes. (These are not always artistically good.)

Of recent years a movement to enrich the Order of Worship has resulted in the addition of a chancel to the church building, or the rearrangement of the building to give a chancel effect, the pulpit being moved to the side, and the communion table taken right back to the wall and adorned with candlesticks and a Cross to give the appearance of an altar.

Every church I was in had a printed Order of Service, which was followed without announcement, a robed choir, and something of a liturgical form of worship. The service invariably opened with a processional hymn, during which the choir, followed by the Minister, took their places, and almost always the service ended with a Recessional, the Benediction being pronounced by the Minister from the rear of the church. It is almost a general rule now for one service only to be held each Sunday, in the morning; the evening hour being given over to some kind of youth work, or social or educational gathering. The singing of the "Gloria", and of the Doxology, when the offertory is presented, were regular features in every service I attended. All this lends dignity and colour to the worship and an orderliness which our services too often lack.

The preaching, as far as I could gather—I had few opportunities of being a listener—is mainly topical; the subject of the sermon being announced weekly. American Congregationalism has moved quite a long way from the classic tradition of English expository preaching; indeed, some ministers to whom I talked confessed that

they would find it difficult now to preach an expository sermon. Seminary training, too, it seems, has tended to emphasize the social implication of the Gospel rather than Biblical preaching. There is a reason for this: fundamentalism is more than a phenomenon in American religious life, it is a problem, and Congregationalism has stood for a liberal and free interpretation of the Christian faith. There are influences at work to restore the doctrinal and expository preaching to their proper place in the life of the churches, and there is little doubt that the generation of ministers now being trained will further that work. It would be hard, for example, to describe adequately the fine influence which Reinhold Niebuhr is exercising on the student population in this regard.

On the whole, the American churches are well equipped. The church premises are usually extensive and attractively furnished, while a church of any size has at least two or three members of a professional staff, beside the Minister. All this means that the churches make an impact on the life of the community around them, and indeed, there is much we can learn from them, of the ways to bridge the gulf between the Church and the community, of which most of our churches are only too painfully aware. Attendance at church seems still to be much more a part of the life of the American citizens than of the people of this country. Recent estimates here showed that 10 per cent of the population of Britain is attending church regularly; the figure for America is given as much nearer 40 per cent, and judging by the congregations I saw, I should think that was a fairly accurate estimate. There are, however, signs of a downward trend in the States, and it remains to be seen whether after this war the American churches suffer the same kind of decline as the British churches did after the last war.

Although the local church guards and treasures its autonomy, the organization of the Congregational churches under the General Council is more closely knit and more highly integrated than our national union. The work of the churches is "headed up" by three main Boards—the Board of Home Missions, responsible for all the work of the denomination domestically; the American Board, which is responsible for the missionary work of the church overseas; and the Council of Social Action, which initiates and carries through what may be broadly called the humanitarian work of the Churches. The Missions Council, a separate body, is responsible for the promotion of the interests of this work, and, more recently, the War Victims and Services Committee, for the raising of funds for causes contingent upon the war. Although the American Board has separate offices in Boston, it works in the closest collaboration with the other organizations, and comes under the general oversight of the General Council. The funds for this denominational work at home and abroad, as well as for that of the State Con-

ferences, are raised on an apportionment basis, and certain months are assigned each year, when one aspect or another of the work receives special emphasis, *e.g.*, October—"State Conferences; February—Council for Social Action; March and April—Board of Home Missions; May and June—The American Board.

I have before me as I write a clear and attractive pamphlet, issued by the Mission Council, showing how it carries through its promotional work, how the money raised from the budgeted apportionment from the churches is spent, and setting out its appeal for an increase of 2,500,000 dollars for 1945. This unification of appeal for money to cover the total work of the denomination is something from which we too might well learn a great deal.

The youth work of the churches is gathered up also in a denominational organization, known as the Pilgrim Fellowship. I attended many meetings of such groups in different places. The young people's representatives meet annually in conference, undertake projects of work as an organization for the churches, and have recently been given representation on the inner Council of the denomination. I was brought into contact too with an interesting project recently begun among the Congregational students on the various College campuses; they had a representation of about 60 at the General Council, and met regularly in seminar every afternoon during the whole week.

There in the States, Congregationalism is a virile growth, effectively organized, and making an important contribution to the life of the community. It numbers among its leaders men of vision and statesmanship.

Unfortunately the links which bind us here with them are all too slender, and the organization for bringing us together to share one another's experiences, to our mutual enrichment, too haphazard. While we have much to learn, we have much to give, out of our tradition, our deep experiences in time of war, and out of our resources in churchmanship, scholarship and preaching, conserved and developed through the peculiar witness we have been called to bear, and the life we have been called to live, in an ecclesiastical situation which still gives point to our dissent and separatism. There is need for a more frequent meeting of our leaders; for a greater exchange of literature; for a better organized exchange of ministers and teachers, since after the war the Atlantic will not be the barrier it has been in the past.

This would be desirable for its own sake; it is more desirable in view of the emergence of the World Council of Churches, and the development of the oecumenical movement, to which world Congregationalism has an important contribution to make

DAYBREAK ON THE DENTS DU MIDI.

Lord of the dark and dawn,
  Lord of the star-crowned peak,
Who still at early morn
  To Thine own sons dost speak:
Unveil this sacrament so fair!
Teach mind and heart to find Thee there!

Huge bastions hold aloft the sky
  On shoulders fashioned 'fore the Flood.
Their Atlantean energy
  Will stand for aye, for aye hath stood.
O Thou, their Fashioner, draw near!
Even to my littleness appear!

* * *

Cleave the wood, and thou shalt find Me.
  Raise the stone, and there I dwell.
No created thing can bind Me
  Save a heart that loves not well.

He who battles through the torrent,
  He who leaves the turf for towers,
From each hindrance wins fresh warrant:
  'With me are the heavenly powers'.

Boulders 'neath a footprint rocking,
  Goat-tracks trembling o'er the abyss,
Rock-face upward progress blocking,
  None who climbs to Me may miss.

On the steeps of aspiration
  Human souls lay hold of strength.
Climbers out of every nation
  Find in Me their goal at length.

Let no feeble purpose hold thee:
  Climb! Thou too shalt gain the peaks!
Hath it not old of old been told thee—
  He shall find who, patient, seeks?

SYDNEY H. MOORE.

CURRENT LITERATURE

"Read not to contradict and confute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider."—FRANCIS BACON.

"A good book is the precious life-blood of a master-spirit, embalmed and treasured up on purpose to a life beyond life."—JOHN MILTON.

(*The place of publication is London unless otherwise stated.*)

Marriage Laws in the Bible and the Talmud. By L. M. EPSTEIN. Harvard Univ. Press & Milford. 20s.

This is a technical study of Jewish Law by a Jewish scholar, who has not made any attempt to appeal to Gentiles, as he might have done by description of marriage ceremonies through the generations, or by a facsimile of a marriage contract, or by more frequent citation of the concrete human problems which such a subject offers. He has confined himself severely to the legal survey of marriage, so that it is rather a book for rabbis than for the general public, other than those who are interested in the inevitable casuistry of a religion based on a written revelation. Such a study as this illustrates the never-ceasing need to adjust the authoritative command accepted as permanent by one generation to the new occasions which will arise in subsequent periods, through changing social conditions (how many have they been for the Jews!) and through the necessary application of common sense. The development is here followed under five main divisions, *viz.*, polygamy, concubinage, levirate, intermarriage, incest, with a sixth chapter dealing with miscellaneous topics. The author's degree of literary criticism in regard to the Bible documents recognizes the pre-Deuteronomic, Deuteronomic and Levitical strata, but is ultra-conservative on such points as the full historicity of primitive stories, the date of Ruth and the relations of Nehemiah and Ezra. Marriage, as the author says in his preface, shows us more clearly than any other human relationship how the group consciousness can dominate the individual: "all generations of ancestry seem to rise from their graves to tell brides and grooms what they may do and what they may not". (This is seen very clearly in the institution of levirate marriage.) How acutely this great source of religious scruple may be felt is seen by the instance of the rabbi who repeatedly deferred his own marriage because he could not find any woman of whose stock he could be sure. Another source of complexity in marriage law has been the close association of property interests, whether in the ownership of the woman herself or in her dowry. But these are by no means all the factors that create complexity. There are special problems arising from the status of proselyte and priest, from the attitude of "orthodoxy" to sectarianism, *e.g.*, Reform Judaism in our own time, from the various grades of "sub-wives" in ancient days (concubine, captive wife, slave-wife, slave-girl), from the distinctions drawn between kinship on the father's and on the mother's side respectively, and those arising from the period of betrothal as compared with full marriage.

The English in which the book is written is often faulty. We constantly hear of such things as "incestuous prohibitions", where "prohibitions of incest" are intended. "Against" is usually omitted after "protest"; there are phrases like "permitted in union to" (for "to unite with"), "in centuries" ("for"), "differed with" ("from"). The great frequency of such

faults is annoying to any reader with a sense of language, even though the author's meaning is not in doubt. There is no index of Biblical passages, and even the general index is inadequate. A Gentile wanting information on the "Deceased Wife's Sister" issue would have to read as far as p. 254 to find a reference to it, and then a purely incidental one, as a Zadokite addition to *Lev.* 18^{18}. But there is much detailed information in the book, not to be found elsewhere in so full and so consecutive a form.

H. WHEELER ROBINSON.

The Relevance of Apocalyptic. By H. H. ROWLEY. Lutterworth Press. 8s. 6d.

Since 1929, when Professor Rowley published his important book, *The Aramaic of the Old Testament*, he has been recognized as an authority on *Daniel*. Subsequent publications have shown his continued interest in its problems. It was fitting, therefore, that he should give us a review of the whole class of literature to which it belongs, from *Daniel* to *Revelation*. The peculiar difficulty of apocalyptic springs from the multitude of inconsistent and widely varying details which its literature presents, so that topical generalizations are either impossible or misleading. The author tacitly recognizes this by confining his general statements to the opening and closing chapters on "The Rise of Apocalyptic" and "The Enduring Message of Apocalyptic" respectively; the latter is particularly good. The two middle chapters become a consecutive account of each of the documents which can be called "apocalyptic" in whole or in part. We rather miss an adequate account of earlier apocalyptic material in the *O.T.*, such as *Is.* 24-27, of which Buchanan Gray's commentary brought out so well the apocalyptic character. Has Professor Rowley been unduly influenced by the desire to begin with *Daniel* and end with *Revelation*? These are great books, but his enthusiasm for them sometimes seems a little exaggerated.

All through he shows a welcome independence of judgment on larger and smaller issues, and that very wide and comprehensive knowledge of all the important work already done which we have learnt to expect from him. The book can be warmly commended as an introduction to the subject, and it also raises issues that will call for further discussion. It is of interest to note that he should feel able to regard *Daniel* as the first of the apocalypses, and to refuse priority or even contemporaneousness to any part of Enoch.

In this connection Professor Rowley renews an explanation of the pseudonymity of *Daniel* which he had already stated in his article of a dozen years ago on "The Bilingual Problem of Daniel" (*Z.A.W.*, 1932, pp. 266f.). He thinks that the author of *Daniel* first circulated anonymously stories about Daniel, and then, because of their popularity, adopted the name of his former hero for the subsequently written visions. Thus he set the fashion for the pseudonymity of subsequent apocalyptic. This seems to the reviewer singularly unconvincing, quite apart from the disputable question of the priority of Daniel to Enoch. It does not ring true to Hebrew mentality, but suggests the devices of a modern novelist. Why should pseudonymity have to be explained away at all? Why should we not believe that some, at least, of the apocalyptists felt that they were actually expressing what the seer in whose name they spoke would have said if living in their age, and that they experienced a genuine inspiration, such as that which the author of *Revelation* explicitly claims (1^{10})? If Elisha could ask for an elder son's portion of Elijah's spirit to come upon himself (*2 Kings* 2^{9}), or if the spirit that was upon Moses could be transferred to the seventy elders (*Num.* $11^{16ff.}$), then it is no less true to Hebrew psychology

to believe that the spirit of Moses or Enoch or Daniel could speak through their later representatives. There is a suggestive parallel to this in the attribution of later *toroth* to Moses by those who used the formula, "The Lord spake through Moses" to cover successive strata in the development of the Torah. They doubtless felt sure that through them was given what would have been given through Moses, if still living in their times and circumstances. The same process was continued by the later rabbis in creating the oral tradition, itself ascribed to Moses.

H. Wheeler Robinson.

The Reading of the Bible as History, Literature and Religion. By Sir Frederic Kenyon. Murray. 4s. 6d.

Within 96 pages—including the two useful indices—Sir Frederic Kenyon attempts to convey to the man in the street the modern biblical scholar's conclusions as to the contents of the Bible. As with his previous *Story of the Bible,* the author succeeds to a remarkable degree in investing what might easily have become dry as dust dogmata with a freshness and interest which must make his matter attractive even for the slightly interested reader.

The purpose of the author is to recommend general attitudes on different topics, but he does this by a very judicious use of particular examples. The choice of material shows a wide acquaintance with the results of modern study. Naturally every reviewer will disagree here and there as to the relative importance of some of the things included or excluded, *e.g.*, the importance of the priestly (rather than *royal,* p. 20) library discovered at Ras Shamra might have gained for it a little more detailed mention, and the controversy as to the Negeb hypothesis is not mentioned. More surprisingly the light shed by these tablets on the Daniel of *Ezk.* $14^{14, 20}$ and 28^{3} (p. 66) is not reported.

In the *N.T.* sections the author is perhaps excessively conservative both in the dating of the epistles and in his strong praise of the credibility of St. John's Gospel. The latter receives much more attention than the Synoptics and *Acts,* the section devoted to which is rather too much confined to criticism of the critics—*Formgeschichte* in particular receives somewhat cavalier treatment.

In the final section of the book—that on the Bible as religion—the author brings out interesting and useful points from the history of interpretation, and makes out a very good case for "progressive revelation". The inspired work of the prophets receives due notice, though it is rather misleading to state baldly, "Nahum and Jonah declare the doom of Nineveh" (p. 85)! Many readers will feel the need of something further on the *N.T.* side. It would have been a very useful addition to the book if Sir Frederic Kenyon had utilized the blank half-page at the end to suggest one or two books wherein the reader might find further satisfaction of the interest in the subject which this book will undoubtedly stimulate.

Misprints were noted on pp. 20, 31, and 46; on p. 41 the word "has" is needed after "as" in line 6.

The Cultic Prophet in Ancient Israel. By Aubrey R. Johnson. Univ. of Wales Press. 3s. 6d.

We have here an important discussion of this subject. The above monograph of 64 pages is written on the assumption that a superficial reading of the *O.T.* does not reveal adequately the progressive nature of Israel-

ite religion. Some important elements in the religion of the earlier periods in particular have been partially eliminated or obscured owing to the now almost universally accepted fact that the *O.T.* as we know it is a much revised, emended and altered edition of what it was originally. Dr. Johnson explains his aim in the following words: "The following pages are intended to show that, both in general and particularly as regards the Jerusalem Temple, the . . . 'prophet' originally filled a cultic rôle of at least equal, if not greater, importance [than the priest]".

The author follows up the work of Mowinckel, but pursues his own line of approach. We find a detailed study of the exact significance of the term "prophet" in the early period, and its relation to "seer", the whole being illuminated with parallels from extra-biblical fields. The author concludes that the prophets were regularly in close attachment to centres of organized religion, and that in addition to their "prophetic powers" they were specialists in cult matters, divination being as common a method of ascertaining Yahweh's will, apparently, as any other.

An important side of prophetic duty which is often neglected owing to over-concentration on the office of prophet as spokesman of Yahweh, is his position as intercessor with Yahweh for the people—he is a bridge for two-way traffic. This truth is substantiated by the author with a number of references. There seems to be still room for doubt, however, as to the further conclusion, mainly based on *Jer.* 26^{16}, "that the prophets, quite as much as the priests, were officially connected with the Temple cultus". Of course, much depends on what is meant by "officially connected"; that the presence of prophets had to be, and was, officially prepared for, seems certain, but how much more? The assumption that the Temple chamber in *Jer.* 35^{4} belonged to a particular guild of prophets is precarious; the plural reading "sons" is not certain, and, even if correct, it is, I think, unparalleled in the *O.T.* for any group of prophets to be called specifically "sons of so-and-so". Dr. Johnson believes, however, that the "sons of Asaph, Heman and Jeduthun" (*1 Chron.* 25^{1}) were guilds of prophets which had degenerated or developed into Temple choirs. And this is how he accounts for the post-exilic disappearance of the professional prophets.

More directly interesting for the general reader would perhaps be to account for the disappearance not of the false but of the true prophet, against whose activities the same grounds for dissatisfaction would not exist. It is to be hoped that the author will treat this question at a later date.

In conclusion it may be stated that those who read this work will look forward to the promised sequel to it, *The Cultic Prophet and the Psalter*, with interest. We have here the contribution of a scholar for scholars—not the least valuable suggestions being contained in some of the philological footnotes—but the reader who knows no more Hebrew than the alphabet will find no difficulty in following the whole of the author's main argument, and it will undoubtedly suggest to him new points in the development of Hebrew religion.

D. R. Ap-Thomas.

China, My China. By Harold B. Rattenbury. Frederick Muller. 15s.

A British working man said to the author of this book, "What I really want to know about is the plain ordinary Chinese. Tell us about them. That's what matters—the people". Books to satisfy this very sensible want are rare; partly because—as Mr. Rattenbury somewhere says, "It is not only possible to live in China for twenty years without having bothered to

learn the language, but it is possible to live, a fluent speaker of the language, for a lifetime in that country and never learn the people".

Mr. Rattenbury went to China as an educational missionary in 1902, and for thirty-two years lived amongst the "plain ordinary people", sharing their lives and avoiding the amenities of European Settlements and Concessions. He was in China as recently as 1940, and then travelled widely in both Free and Occupied territory.

China, My China is more than a very readable book of reminiscences. It will delight the general reader who wants to know about everyday life in China; it is important for the student who seeks to learn what changes have taken place during the periods of revolution through which the author lived; and even the scholar may dip into its pages for refreshment at the source of all learning—the lives of the common people.

Readers of *The Congregational Quarterly* will like the admirable chapter on "Chinese Values" and will find interest in many of the stray comments throughout the book, such as: on the similarity in language structure of Chinese and Hebrew; how the importance of the family as a unit influences the Chinese interpretation of the parable of the Prodigal Son; the author's comparison of the old *literati* with the Scribes and Pharisees; and how the Chinese have the same habit as the ancient Jews of re-naming a person to signify a change of character or occupation.

Mr. Rattenbury's stories are often amusing. Before the revolution there were always more men than women at church services, and in country places very few women came to church as it was considered unseemly that a minister should gaze upon them. A young bachelor missionary, obliged to take a women's class in a flourishing country church, got over the difficulty by sitting in the front pew and preaching with his back to his female audience. "No wonder he took the earliest opportunity of taking to himself a missionary wife. What bachelor wouldn't run the risk to escape from such an embarrassing situation?"

China, My China has thirty excellent photographs.

BERNARD MARTIN.

The Civilization of Spain. By J. B. TREND. Oxford Press (Home University Library). 3s. 6d.

This is a really excellent little book, blending passionate admiration with dispassionate scholarship, keeping close to the subject while using a wide knowledge to illustrate fact and point interpretation. Anyone with an interest in civilization, whether or not also in Spain, is certain to gain pleasure and profit from its perusal. Professor Trend gives a full account of the Moslems in Spain: they "believed that all men were equal before the law at a time when that was practically unknown in the rest of Europe"; washing was compulsory among them, and their dexterity in irrigation was celebrated; they also produced the greatest of Spanish philosophers in Maimonides (1135-1204), to whom "St. Thomas owed more, perhaps, than his admirers are ready to admit". The Spanish Inquisition Professor Trend calls "the most barbarous institution which the evil genius of man had ever invented (until the rise of the Fascists)"; but he points out that "it is not true that the Inquisition was accepted or approved by the finest contemporary minds in Spain". "The Black Legend: religiosity, cruelty, unpunctuality", in fact, "has been baked too black, abroad; in Spain, its features were more often and more sharply criticized than is commonly supposed". Philip II he holds to have "deceived generations of historians

and even Spaniards themselves'': ''Philip was Spanish neither in his vices . . . nor in his virtues''. In a chapter on ''The Spain of Cervantes'' he says that ''the novel as we know it to-day . . . is the invention of the author of *Don Quixote*'', and that ''If Spain had not passed through an Erasmian phase first, we should have had no *Don Quixote*''. In another chapter called ''The Hardening of the Arteries'' Professor Trend examines the causes suggested for Spain's decadence, such as incapacity for research (Cajal), religious fanaticism (Buckle), Castilian pride (Larra), and the expulsion of the Moriscos (Campomanes); he regards inflation as a factor ''more potent than any'': ''in Spain, a great national state with a great empire, there was never enough . . . to eat''. The last chapter presents a brilliant picture of the renaissance of Modern Spain under the leadership of Don Francisco Giner de los Ríos, who saw that ''the essential thing was to teach people to read books''. The part played by the Church is indicated thus: ''the statement that it is a sin to vote Liberal occurs in a Catechism published as late as 1927; and the same edition condemns Darwinism, freedom of education, and the unrestricted right of meeting and propaganda''.

The following are only a few of Professor Trend's *obiter dicta*. ''The Spanish language still has no word for compromise, as John Morley understood it''. ''It was a Catalan who first noticed that'' the Acropolis ''was beautiful''. ''Spanish 'Gothic' is really a Renascence afterthought''. ''Spain, which had had no seventeenth century and no eighteenth century in the ordinary European sense, was to have no nineteenth century either''. ''In Spain it is not easy to be wise, even after the event''.

GEOFFREY F. NUTTALL.

Restoration Puritanism: a Study of the Growth of English Liberty. By HARRY GRANT PLUM. University of North Carolina Press: London. H. Milford. 15s. 6d.

Treating Puritanism less as a religious movement than ''as a principle of individual liberty'', Professor Plum here traces its growth between 1660 and the end of the century, with special reference to its nurture by Nonconformity alike through persecution, indulgence and toleration. He shows that there was always a party within the Church of England which was against persecution, and that the Nonconformists by their behaviour won increasing sympathy and admiration. He refers also to their growing influence in education, in the distribution of charity, and in the sphere of morals: ''the public debauchery during the reign of Charles II was confined to a comparatively narrow circle''.

Professor Plum makes full use of contemporary pamphlets, but seems less well acquainted with recent works. His estimate of 2,500 ejections in 1662 is not borne out by the Rev. A. G. Matthews' *Calamy Revised*, to which he makes no reference; nor do his figures for teachers and houses licensed in 1672, which he takes from Lyon Turner's *Original Records*, agree either with themselves or with Turner's figures. The strange statement that ''Mr. Turner has disclosed that most of the houses registered for meetings under the indulgence were those of the aristocracy'' suggests a closer study of Vol. III of *Original Records* than of the licenses themselves; and in this volume the page from which on p. 40 Professor Plum quotes Sheldon inaccurately is not 804 but 72. His book must be said to be more trustworthy in its general conclusions than in its particular statements.

GEOFFREY F. NUTTALL.

SHORTER NOTICES & DESCRIPTIVE LIST

*(Books marked * are recommended for ministerial reading.)*

The Dutch Nation: an historical study, by Professor G. J. Renier (Allen & Unwin, 15s.) fills a gap which has long been felt. It traces the struggles between the orangists and the republicans towards a higher synthesis, in which the ideals of both parties were fused. The book "is, first and foremost, a study in consciousness. It attempts to analyse what the Dutch felt and thought about themselves at the time of the Republic". Professor Renier is an historian whose interest in politics and economics does not blind him to the importance of religious, social and cultural issues, and we have here not only the sequence of events and their meaning clearly set forth, but the story, humanly told, of how "the commonwealth of merchants" lived, with full attention to local colour and differences in a country where "provincialism was made respectable". The book, which makes large use of pamphlet material, deals largely with the seventeenth century, when "in communal hygiene the Dutch were ahead of their contemporaries" and when "no witches were burned in the Dutch Republic". "Dutch history is full of errors and misunderstanding, but it is a story without a villain". Professor Renier's study will be read with interest by many whom the war has filled with admiration for his little country, and who are anxious lest it be "swallowed" in the peace. It may also be commended warmly to those desirous of learning more about the people among whom John Robinson and his friends chose to dwell.

Mr. Philip Paneth has added to his allied portrait-gallery a picture of *Queen Wilhelmina: Mother of the Netherlands* (Alliance Press, 8s. 6d.). The book, which gives an outline of Dutch history since the rise of the house of Orange and describes the problems of Dutch resistance and of the Dutch Government now in exile, is illustrated with many photographs of the Queen and her family, and of the Dutch fighting forces.

The Channel Islands Study Group (22 Melbourne Road, Teddington, Middlesex) is to be congratulated on bringing out in exile a well-informed and detailed brochure, *Nos Iles* (3s. 6d.). The islands' history, political development, agriculture, trade, education, social services and music are some of the subjects which are described. At a time when we too readily forget the Channel Islands, it may be hoped that the attention of many will be attracted.

A recent book in the P.E.N. Series is Mr. Olaf Stapledon's *Old Man in New World* (Allen & Unwin, 2s.). The author imagines an elderly revolutionary travelling by air from Northumberland twenty-three years after the end of the present war, to witness the thirtieth celebration in London of the New World Order, and gives his conversation with the young pilot. "No one *wants* to be anti-social now, so why discipline them?" asks the pilot; "Now, it's individuality that has to be fostered".

No. 36 in the second series of "Design for Britain" is *A Hundred New Towns?* by Mr. A. Trystan Edwards (Dent, 6d.), in which the Hundred New Towns Scheme for correcting the maldistribution of the population in Great Britain is outlined.

In *Human Reproduction and Venereal Disease* (Faber, 3s. 6d.) Dr. John Drew, after describing the structure and functions of the male and female organs of reproduction and the nature of sexual intercourse and procreation, gives detailed consideration to syphilis and gonorrhœa, and to the means by

which venereal disease may be treated and controlled. Of the main factors in the incidence and spread of venereal disease, prostitution, alcohol, ignorance and curiosity, "the chief antagonist of sexual continence", he says, "is not opportunity but alcohol"; the trouble, as he admits, is that "indulgence in alcohol . . . is not a successful subject for legislation".

Those who are interested in the development of the arts during the war should see *Sculpture Today in Great Britain, 1940-1943* (Tiranti, 5s.), in which Mr. A. T. Broadbent presents 40 photographs of recent work, without comment. Few of the examples are outstanding, perhaps, but we like Miss Freda Skinner's "The Red Cat" (No. 33).

In *From One Generation to Another: 1839-1944* (Allen & Unwin, 12s. 6d.) Miss Hilda Martindale writes a memoir first of her mother and then of herself, with eight pages on her sister Louisa between the two. Much of her own life has been spent as an Inspector of Factories and as a Treasury Official. The interest of her autobiography is considerable, and will be enjoyed by some people more, by others less, than the section dealing with her mother, a sister of the Spicer brothers, James, Sir Albert and Evan. A portrait of her mother helps towards the realization of a very remarkable personality.

In *The Olive and the Sword* (Oxford Press, 6s.) Professor G. Wilson Knight does for Shakespeare what in *Chariot of Wrath* he did for Milton, namely, treats him as "a national prophet . . . concerned deeply with the royal soul of England". Professor Knight is convinced of "the importance of Great Britain's historic mission" among the nations, of which "the Crown itself, and nothing else, is symbol", and here interprets Shakespeare from this angle, with special emphasis on *Henry VIII* as (he believes) Shakespeare's last play. It is not necessary to accept Professor Knight's conception of Britain's present mission, or his dangerous admiration of "semi-pagan virility" and "certain unreasoned loyalties", in order to accept the value of such a study of Shakespeare's "unsentimental patriotism" and "royalism", "closely related to the queen-centred society of Tudor England"; and his penetrating intuition for the subconscious value of a writer's favourite symbols is as impressive here as in his earlier works.

Mr. Seumas O'Sullivan's *Essays and Recollections* (Dublin: Talbot Press, 5s.) make pleasant reading for the *littérateur*. *Inter alia*, he writes of "Goldsmith's Birthplace", arguing for Ardnagow as against Elphin, and offers reminiscences of George Moore, whom he puts down as a "bad reader", and of Arthur Griffith.

Another Irish publication is Dr. J. F. O'Doherty's *A History of the Catholic Church for Schools* (Dublin: National Press, 3s. 9d.). Of the 21 chapters three are entitled "The Early Irish Church", "The Medieval Irish Church", and "The Irish Church in the Modern Period"; it is of interest to see how Celtic Christianity can be presented as of importance in itself, yet within the bounds of the Holy Roman Church.

The Rev. Bernard W. Kelly is another Roman Catholic who has issued *A Short Survey of Church History* (Virtue & Co., 2s. 6d.) in an enlarged edition, as an attempt at "tabloid" history (104 pages) for use in colleges.

Mr. Watkin Williams, whose twenty-five shilling volume on St. Bernard of Clairvaux received praise alike from the present Pope and from Professor G. G. Coulton, has published a shorter and more popular study of the Saint, *St. Bernard: the Man and his Message* (Manchester University Press, 5s.). It is preceded by some of St. Bernard's maxims, and an appendix contains excerpts from his *De Diligendo Deo*, translated into English. Mr. Watkin

Williams believes that St. Bernard is a prophet who can speak to our condition today, indeed "our only safety is to be found in the principles which St. Bernard so forcibly enunciates".

Students of medieval mysticism will be grateful to Dom Justin McCann for his attractive edition of *The Cloud of Unknowing* (Burns, Oates, 7s. 6d.), together with some other treatises by the same anonymous author, and a commentary on *The Cloud* by Fr. Augustine (David) Baker, a seventeenth century Benedictine whose influence on the religious thought of his time has been largely neglected. The authorship and spiritual teaching of *The Cloud* are discussed helpfully in an introduction.

Mr. Sidney Dark's *Seven Archbishops* (Eyre & Spottiswoode, 12s. 6d.) is, in effect, a history of the Church of England from a conventional Anglo-Catholic and Socialist point of view. The seven are Anselm ("the Philosopher"), Becket ("the Saint"), Cranmer ("the Reformer"), Laud ("the Martyr"), Potter ("the Cipher"), Howley ("the High Churchman"), and Tait ("the Erastian"). "Wesley made men howl" and, of the Puritans, "If they had any right to be regarded as Christians (and this I doubt) . . . " sufficiently indicate the style and mental approach. A thousand years is a lot to cover in 233 pages, and it is hardly surprising that we find, *e.g.*, Savanorola and Bishop Burnett, both twice.

The Crisis of the Western World (Allen & Unwin, 2s. 6d.) contains six shortwave broadcast talks, the title being taken from the first, which is by the Archbishop of Canterbury. There follow Dr. J. H. Cockburn on "Spiritual Issues", Dr. N. Micklem on "Spiritual Resistance", and Dr. J. H. Oldham on "Conscience in War-Time". The Archbishop of Birmingham considers the Pope's 1939 Peace Points, and Dr. W. Paton, in his last public utterance, the Proposals of the American Churches. The Master of Balliol writes an introduction.

Another recent broadcast series is presented under the title *Man's Dilemma and God's Answer* (S.C.M., 6s.). Dr. J. W. Welch explains its purpose as a genuine presentation of "the Gospel" by men with a "concern", who were asked to speak "with conviction, even with passion", and he himself opens the series with "What is the Gospel?" The other speakers are Canon F. A. Cockin, Professor C. H. Dodd ("The Gospel Preached by the Apostles"), Dr. R. L. Smith, the Very Rev. F. A. Iremonger, Mr. J. P. R. Maud, Principal W. A. L. Elmslie, the Rev. J. S. Stewart, the Rt. Rev. H. T. Vodden, and the Rev. P. Rowntree Clifford.

On Earth Peace (Jas. Clarke, 7s. 6d.) is another symposium by communicants of the Church of England who are members of the Anglican Pacifist Fellowship. The Ven. Percy Hartill, who edits the volume, writes on "The Christian's Way with Evil", Professor L. W. Grensted on "God's Way with Evil", and Mr. Middleton Murry on "Political Pacifism". Dr. R. F. Wright, Canon T. B. Scrutton, the Rev. R. H. Le Mesurier, Mr. Fred Pinder, the Rev. G. S. Shaw, the Rev. C. P. Gliddon, and Miss Ethel Comber are the other contributors.

Dr.Gerald Broomfield's *Constitutional Episcopacy* (S.P.C.K., 6d.) presents once more the case for "the authority of bishops" as "not derived from the Church but from Christ Himself", so that any such synodal scheme as proposed in the Scheme of Church Union in South India "is clearly inconsistent with the nature of episcopacy".

Two pamphlets in the series entitled "A Quaker View" (Friends' Book Centre, 4d. each) are *Towards an Understanding of God,* by Robert Davis, who considers some implications of the claim that God is personal, and

Friends and the Sacraments, by Gerald K. Hibbert, who stresses the "non-necessity" of outward symbols for the realization of God's presence and says (seemingly in ignorance of Congregational principle) that "The use of outward sacraments involves priestly administration".

If there cannot be said to be much that is new in the late Dr. W. B. Selbie's *Freedom in the Faith: A Plea for a Liberal Theology* (Independent Press, 3s. 6d.), it will nevertheless be welcome to many as the last word of one to whom freedom, whether in thought or "the freedom of the Free Churches", was as his life-blood. Dr. Selbie makes it clear that he is "by no means concerned to defend that type of liberal theology which is commonly known as Victorian", but urges "a restatement of the Christian gospel", a "translation and adaptation" to make it intelligible.

What do Christians Really Believe? by Mr. Robert Walton, the Schools Secretary of the Student Movement (S.C.M., 1s.) was written in the first instance for schools, but may be considered with advantage by a wider constituency, including those who were interested by the minimum statement of faith printed recently in *The Christian World* and elsewhere by three lay members of the University of Durham.

The addresses delivered at the 1944 Assembly of the Baptist Union and the Baptist Missionary Society have been printed under the title *Things Most Surely Believed* (Kingsgate Press, 2s. 6d.). The main headings, each with three addresses, are "Concerning God and His Purpose", "Concerning Man and His Goal", and "Concerning Christ and His Church". The annual missionary sermon was preached by Dr. H. H. Rowley.

The Inadequacy of Non-Christian Religion, edited by the Rev. H. A. Evan Hopkins (Inter-Varsity Fellowship of Evangelical Unions, 1s. 6d.), is a symposium dealing with the various non-Christian religions and contrasting them with "Christianity—Supreme and Unique". The contributions "were written for the most part on the Mission Field by men . . . who have . . . direct contact with non-Christian peoples".

A religion not mentioned in the last book is the Bahá'í Faith. An interesting account of its history and development in the British Isles, with illustrations, has been issued by the Bahá'í Publishing Trust, 1 Victoria Street, S.W.1 (5s.), called *The Centenary of a World Faith.* Twenty-one towns are mentioned where "the Cause has been presented".

Nos. 9 and 10 of the L.M.S. Triple Jubilee Papers are *A Ministry in the Making,* by the Rev. Wilfrid Scopes, out of his experience of work in South India, and *Medical Missions To-day,* by Drs. T. Howard Somervell and D. Joan Thompson, both of South Travancore.

Among books for children are two Roman Catholic picture books by Miss Cecily Hallack, *For the Smallest Person* and *Having A Guardian Angel* (Burns, Oates, 2s. 6d. each), parts of which could be used without strangeness by a Protestant child. Miss E. H. Spriggs has issued *Further Tales To Tell To Little Children* (Religious Education Press, 3s. 6d.). *The Ship Book, 1844-1944,* edited by Miss Joyce Reason (Livingstone Press, 3s. 6d.), brings together stories, poems, games, models, *etc.,* which have to do with the *John Williams.* Three booklets of children's addresses are *More Outline Addresses,* by the Rev. J. W. James (Independent Press, 1s. 6d.), and *Hosannas in the Temple,* by the Rev. P. N. Bushill, and *Nature Parables* (two for every month), by the Rev. Gordon Hamlin (Carey Press, 1s. 6d. each). *Those Who Climb: Stories from Africa,* by Miss Margaret Ofverberg (Livingstone Press, 1s. 6d.), contains "Stories, Lessons and Projects for

Leaders of Boys and Girls''. Two ''Demonstration Services'' are *God Speaks To Us*, by the Rev. W. T. Williams, and *Building the New World*, by Miss E. M. F. Jefferay (Religious Education Press, 4d. each).

GEOFFREY F. NUTTALL.

In tone and temper Fr. A. G. Hebert's important book, *The Form of the Church* (Faber, 8s. 6d.), might well persuade us to be Anglo-catholics. Moreover, he has tried to meet us with a biblical theology, an informed understanding of our own theological debates, and a suggestion that the threefold order of bishops, priests and deacons be replaced by a distinction between essential and non-essential ministries. But the biblical theology is overlaid with an Aristotelian distinction between form and matter; the much too clerical Mr. Jenkins is taken for our spokesman; and the problem of bishops is neither changed nor eased by adding priests and deacons to us who are 'non-essential'. The Apostolate may be fundamental; its functions may need to be perpetuated; but that ''*therefore* (my italics) as regards its substance Episcopacy must be regarded as one of the essential forms of the Church''—this is a pure *non sequitur* that no special pleading can destroy. Indeed in admitting that when bishops forget Christ God ''will work independently of His appointed ministers or even against them''; or that ''no formal safeguards can ever provide us with an insurance against that hardening of heart which excludes the Holy Spirit''; or when he longs for bishops in England to rule, as those in South Africa, *with the Synod*, it is clear to an outsider that his formula for episcopacy needs revision. Finally we must warn Fr. Hebert about his view that while Anglicans have always ''intended to retain the Ministry which had existed from the days of the Apostles'', we merely ''had a vision of some element in the Apostolic ministry which current Catholic practice had obscured''; and that therefore the problem of reunion is perhaps best approached by our recognition that a Congregational Minister is not a Parish Priest. But this ignores our historic determination to be apostolic despite an Anglican church that would not. It ignores too the not unimportant fact that many of us think that if we look for an ''apostolic 'episcopus' '' in the modern world, we shall find him in a Congregational Minister rather than in a Diocesan Bishop!

Mr. D. H. C. Read's *Prisoners' Quest* (S.C.M., 8s. 6d.) contains the lectures he gave in Oflag IX A/H in the spring and summer of 1942. To old or new pilgrims Mr. Read must have been a fascinating and sure-footed guide. He handles all his great themes—God, Christ, the Bible, Morality, Man, Salvation—as one who has thought it all through and knows his own mind—and his faith! And how well he talks!—with lively illustration, apt allusion and a rich knowledge of men. We are not surprised to learn that it set many a prisoner free! A refreshing book for the Christian apologist, and a fine one for any enquirer.

Fr. M. C. D'Arcy's publication of his broadcast talks in *Belief and Reason* might wellnigh have passed without comment save for the fact that he has added to the 34 pages of the talks 13 of preface, 33 of appendices, and 26 of a letter about science. The dynamite was not in the talks! In the first appendix Fr. D'Arcy defends the traditional Roman position that his Church has added nothing to the ''faith once delivered unto the saints''. The problem of the identity of the faith is not peculiar to Rome, though Fr. D'Arcy's discussion will not help those outside her, because their debate has so changed since Tyrrell wrote his *Scylla and Charybdis* and gave Rome her 'modernist' problem. Is not this problem legitimately eased when we

see that God's revelation was in actions, and not in propositions? For us there can be no adequate account of the relation of theology to revelation that does not start there.

An Anglican layman, 'Erasmian', has written of *The Unrest in Religion* (Allen & Unwin, 6s.). It is 'live', but very muddled. If it were simply a plea for free discussion in the Anglican Church, Congregationalists might sympathize; though to an outsider there seems to be plenty of discussion going on for anyone who wants it! The difficulty is that 'Erasmian' cannot analyze his problems, or be unambiguous. Certainly we need a reminder that no Church has yet solved the problem of what is to be done with a believer who comes to have doubts about some of the very central elements of the Faith. But that does not justify any *Church* repudiation of belief. Similarly, many of us would support an attack upon dead traditions; but when the 'tradition' turns out to be the very kernel of our faith, we must needs point out the new use of the word. This is a disappointing book. A man who wants to raise questions about, *e.g.*, the Magi ought at least to read the story carefully himself.

Dr. G. W. Butterworth's *Spiritualism and Religion* is a most valuable and timely examination of Spiritualism (S.P.C.K., 9s.). Many simple Christians may be attracted in their grief by the promises of Spiritualism, and this book puts into the hand of the working minister a first-class handbook to all the issues he is likely to meet. There is some first-class 'Higher Criticism' of spiritualist literature, and a fair and full account of the various phenomena of communication. But Dr. Butterworth's great advantage is that he sees the issues so clearly, and can mark boundaries so well. I think all our ministers should read this book, and if they put it into the hands of some of their flock, they can do so in the confidence that it will convey as much of the real consolation of the Gospel as it will expose the errors and futilities of this 'new religion'. JOHN MARSH.

Dr. Sidney M. Berry's *The Great Issue* (Independent Press, 4s. 6d.) contains fifty-two short war-time studies or "sermonettes" which have appeared monthly during the war years in *The Sunday Times*. Many who have read them as they appeared will be glad to have them in this more permanent form. There is the note of faith, and of a very practical mysticism running through them; where the ground has been trodden and retrodden they have freshness and individuality. They have also some of the older Puritan austerity which comes out in references to Cromwell and his disciplined Ironsides. These are strong, healthy papers; and they are wide awake to the perils and opportunities of days such as these.

Miss Phyllis Dent's *The Growth of the Spiritual Life* (Rich & Cowan, 5s.) follows main lines of its subject. There are chapters on "Our Hunger for God", on "Growth in the Christian Virtues", and on "Daily Prayer" which are particularly good; but the whole book is written with a sanity and restraint which make it very helpful. The ordinary man often misunderstands what is meant by "the spirit of quiet" and thinks of the culture of the spirit as a rather poor business. A book such as this will give him a truer appreciation of the meaning and possibilities of the spiritual life. It avoids being didactic; and what is still more valuable, it is not professional.

Younger Voices (Carey Press, 5s.) is a collection of twenty-four sermons by younger Baptist ministers, all of whom entered the ministry not earlier than 1930. Each of these contributes one sermon to the book. All the

sermons are on missionary themes, but the topic is in every case the preacher's own choice. The editor of the volume, the Rev. Graham W. Hughes, says that the selection gives a good *cross section* of the preaching of the younger men in the Baptist churches. Within the limitation that the sermons all run on missionary lines this is doubtless true. These sermons disclose a high standard of preaching, and they are full of that fervour for foreign missions which has been so remarkable in the Baptist churches ever since the day of Carey. The volume is very interesting as an example of the place preaching still holds in these churches. It gives one faith in the future.

Dr. Ignaz Maybaum, formerly Communal Rabbi in Berlin, discusses in his *Synagogue and Society* (James Clarke, 7s. 6d.) the problem of modern Jewry in relation to the present day, both from the religious and the international point of view. The book is an argument for Jewish-Christian collaboration in the defence of Western civilization, and this means the defence of "truth and justice". The author says that he has written for Jews, but that he has also in mind the Christian community and aims at giving Christians a truer knowledge of the Jew, of his faith and of his history: "Mutual understanding between Jews and Christians", he says, "is possible only when we do not try to obscure the differences. Understanding has a meaning only between the Jew who is really a Jew, and the Christian who is really a Christian". The Jews are not a people with a country, not a possible Palestinian nation, but a nation scattered among the other nations, and with a faith of its own, and a tradition which today is the oldest in the world. All this is interesting enough but it raises some perplexing questions which modern Jewish liberalism has tried to avoid.

Dean A. C. Buchanan's *Christ the King* (Faith Press, 2s. 6d.) is a Bible study in which the author works out in some detail the truth of Christ's kingship; first as it is foreshadowed in the Old Testament in the Psalms and prophecy, and then more fully in the New Testament. There are chapters on the Lord's Prayer and the Sermon on the Mount; and one entitled "A great Octave for Christ the King", which is really a study for Holy Week. Without being academic this little book has sound learning, and a simplicity which many will find very helpful.

A. T. S. James.

School for Life, by Miss F. Margaret Forster (Faber, 6s.), is a concentrated but readable survey of the People's Colleges in Sweden—of which by 1943 there were nearly 60. Much here should shame us for the small demand and provision which exist so far in this country for the residential education of adults.

Religious Knowledge in Schools, by Mr. A. C. Toyne (Religious Education Press, 1s. 6d.), is a powerful appeal that Religious Knowledge courses in schools should be a consideration of the Christian way of life and not merely a pseudo-objective treatment of the literature, history and geography of the Bible. Unfortunately the author weakens our faith in his own judgment by some ignorant attacks upon agreed syllabuses, the teaching of modern psychology—and other bees. W. R. Niblett.

Steel Helmet by J. I. Carlyle Litt and *Og the Giant* by William Thomas (Carey Press, 1s. 6d. each; 2s. 6d. each cloth) both give useful ideas for talks to young people.

In *Branch Street* (Allen & Unwin, 6s.) Mrs. Paneth describes her work among children living in one of London's slum streets. Mrs. Paneth's book

is a revelation of the conditions under which some children live, and much can be learnt from her experiences and suggestions.

Homes Which Jesus Visited, by W. E. Booth Taylor (Carey Press, 6s.), gives pictures of Jesus in the homes of His time. The book also includes some talks on the influence of Jesus in homes of more recent times.

MARGARET PEEL.

The Rev. Gilbert Cope's *Democracy within the Church* (Council of Clergy and Ministers for Common Ownership, 47 Chipperfield Road, Birmingham, 6d.) is concerned that the ministry in the Church of England shall be on a "more democratic and workable system".

To celebrate the Triple Jubilee of the London Missionary Society, Mr. F. H. Wiseman has written a play, *God's Cargo* (Livingstone Press, 8d.). It portrays the circumstances in which the first missionaries came to sail on *The Duff*, voyaged to Tahiti, and began their work. But it is essentially a play and not a textbook. This historical angle is a refreshing change from so many missionary plays. It has been successfully performed and should be within the range of most churches.

The Christian Youth Handbook, by Mr. S. G. Hedges (N.S.S.U., 2s. 6d.), gives information about the aims and methods of most Church and Voluntary Youth Organizations.

K. G. OGILVIE.

NEW EDITIONS, REPRINTS, *ETC.*

THE volume edited by the Dean of St. Paul's under the title *The Christian Faith; Essays in Explanation and Defence* (Eyre & Spottiswoode, 10s. 6d.), which appeared originally in 1936, is now in a second edition, in which all the essays have been reconsidered and revised, except two which have been replaced. These two are the late Dr. Dearmer's "Christianity and Civilization" and the Bishop of Southwell's "The Christian Way of Life", which are replaced by essays with the same titles by Dr. V. A. Demant and Canon F. A. Cockin respectively. This is a most serviceable volume, which the late Dr. Edwyn Bevan's essay on "The Church" in itself makes a valuable possession.

LECTURES, PAMPHLETS, *ETC.*

IN a day when it is possible to refer to "the dead hand of Plato" as the chief evil influence in education, as does Professor Bodmer in *The Loom of Language*, one is specially grateful for Sir Richard Livingstone's Rede Lecture, *Plato and Modern Education* (Cambridge Press, 1s.), in which it is shown that "in education Plato is more than a diagnostician. . . . How often he has anticipated reforms wholly alien to the society of his own time, of which some were not accepted till many centuries later, some are still to come". Sir Richard ends with "three modest suggestions as a preliminary to progress". The Essex Hall Lecture for 1944 was delivered by Professor John MacMurray, with the title *Idealism against Religion* (Lindsey Press, 1s.). Professor MacMurray's argument that "religion and idealism are enemies" is less strange than it seems since he holds that "it is of the essence of the ideal that it has lost its reference to the actual". The late Rector of Exeter was what is called a character, and, with *A Jerseyman at Oxford* to help him, Professor H. J. Rose must have found it a fascinating

task to write *Robert Ranulph Marett: 1866-1943* (Milford; from *Proc.* of British Academy, XXIX, 2s.). We see Marett as "the complete man", who did everything "with gusto", "having nothing small about him", an anthropologist of European fame to whom "no human being was indifferent". G. F. N.

ALSO RECEIVED.

W. M. RYBURN. *The Message of Jesus For Our Times.* Lutterworth Press. 1s. 3d.
G. HOLLAND. *Christendom in the Modern World.* Lutterworth Press. 1s. 3d.
S. NEILL. *The Wrath and the Peace of God.* Lutterworth Press. 2s. 6d.
W. L. DOIDGE. *Let's Read the Gospels.* Methodist Youth Dept. 2s. 6d.
C. GARNET. *Victory Vision.* J. A. Jennings, Ltd., Canterbury. 1s. 6d.
J. P. BIBBY. *The Case against Pasteurization of Milk.* Staples. 1s.
V. BRITTAIN. *Seed of Chaos: What Mass Bombing Really Means.* New Vision Publishing Co., for Bombing Restriction Committee. 3s. 6d.
A. RIDLEY. *Pattern of Sunshine.* Verse. Heys Farm Guest House, West Bradford, Clitheroe, Lancs. 1s.
J. K. HEYDON. *Freewill and Science.* Author, Gibraltar Cottage, The Common, Tunbridge Wells. 2s. 6d.

PERIODICAL PUBLICATIONS

The Hibbert Journal (July). The Editor examines the merits of "Peace by Compulsion and Otherwise", Dr. Helen Wodehouse considers Sir Richard Livingstone's *Education for a World Adrift*, Mr. E. F. Allnutt and Mr. Gerhart Leibholz discuss the problem of "Education in Post-War Germany", the Headmaster of Cotham School, Bristol, asks on what terms "Religious Education in the Schools" is possible, Dr. R. Travers Herford presents another view of "The Meaning of Anti-Semitism", Mr. E. C. Cripps commemorates "William Allen—Quaker, Humanitarist, Scientist".

The Baptist Quarterly (1943). The Rev. G. O. Griffith on "Barthianism and the Divine Image of Man", the Rev. A. J. D. Farrer on "Pascal's Serious Call to the Careless Worldling", and Dr. F. M. Harrison's "Notes on the Early Editions of 'Grace Abounding'" are the chief contributions.

The Expository Times (June-August). In the "New Order" series, Mr. H. J. Massingham writes on "Nature and Supernature", Canon R. Lloyd on "The Church's Ministry in the New Age", and the Dean of St. Paul's on "Biblical Principles and Social Progress". Professor Allan Barr has a useful study of "The Use and Disposal of the Marcan Source in Luke's Passion Narrative", the Rev. W. H. Baker asks "Did Jesus Foresee His Passion?" and answers that He did, Dr. W. D. Gardiner isolates "Autobiographical Fragments in the Gospels".

The International Review of Missions (July). Mr. J. Merle Davis opens with "The Preparation of Missionaries for the Post-War Era", Mr. W. B. Walker writes of "The Church Oversea and Colonial Education", Mr. George Cockin of "The Land and Education in the Ibo Country of South-East Nigeria". Dr. Dwight M. Donaldson deplores "The Prevalent Attitude of Complacency" in evangelism, but the Rev. Robert Smith perceives a "New Dimension in Evangelism".

The Evangelical Quarterly (April). Professor G. T. Thomson concludes his "Exegesis of Romans V-VIII", Professor N. W. Porteous considers "The Aim and Present Position of Old Testament Studies", Mr. F. F. Bruce presents "Some Notes on the Fourth Evangelist", the Rev. J. Warren examines the meaning of "Work Out Your Own Salvation".

The Anglican Theological Review (April). John L. Casteel analyses "Conceptions of Preaching in the Yale Lectures", Eric Montizambert discusses "The Social Implications of Christian Worship", Henry Wilder Foote examines the 1940 *Hymnal* of the Protestant Episcopal Church, Grace Amadon endeavours to demonstrate harmony between the Johannine and Synoptic passovers.

The Review and Expositor (April). Dr. Rufus W. Weaver on "Baptist Watchmen and the New World Order", Dr. L. L. Gwaltney on "Religious Liberty" as "The Only Basis for a Just and Durable Peace", Dr. H. W. Tribble on "The Competency of the Individual in Religion", the Rev. Garland A. Henricks on "A Resurgence of Missionary Enthusiasm".

The Harvard Theological Review (January). Almost the whole of this number is devoted to "The Older Book of Esther", by Dr. C. C. Torrey.

The Review of Religion (May). Paul Oskar Kristeller describes the influence of St. Augustine on the Early Renaissance, Professor Peter A. Bertocci considers the implications of Dr. Ferré's recent article on "Faith and Reason", Professor Robert P. Casey writes on "Russian Religion Today", in reference to the 1942 volume by the Russian Patriarchate entitled *The Truth about Religion in Russia.* There are over 50 pages of book reviews.

The London Quarterly and Holborn Review (July). Perhaps the most remarkable article in a very interesting number is Dr. O. A. Beckerlegge's "Attempt at a Classification of Charles Wesley's Metres". Dr. Maldwyn Edwards discusses "The Immediate Prospect", Mr. R. F. Wearmouth recalls "The First Methodist Conference" of 1744, Dr. A. E. Garvie writes on "The Prepared Place: A Study of the Christians' Hope", Mr. E. M. Dodd considers "Preaching Values in Dostoevski's Writings". It is a pity that this issue, which for informedness and freshness is really excellent, is marred by slips and inconsistencies in the printing of French, German and Greek words, and of British, German and Russian surnames.

The Church Quarterly Review (July-September). The four chief articles are "The Kingdom of God in History", by the Editor; "The Order of Melchizidek", by Mr. Cameron Mackay; "John Cosin and the French Reformed Church", by Miss B. M. Jalland; and "The History of the Development of the Variety of Christians in Malabar", by Mr. K. K. Lukose.

The Yale Review (Summer). Those with literary interests will like Mr. Walter de la Mare's "About Love" (not a poem) and Professor E. K. Brown's "The Revival of E. M. Forster", whom he calls "the lawful issue of George Eliot"; Mr. Alvin Johnson writes on "Issues of the Coming Election", Mr. George Vernadsky on "Trends in Soviet Foreign Policy", Professor J. J. O'Leary on "Free Private Enterprise", and Professor E. Wight Bakke on "America and the Beveridge Plan".

G. F. N.

CORRESPONDENCE

CRUEL MENTORS?

SIR,—Putting two and two together, I think I must be one of those woefully ignorant and almost cruel mentors who have unhappily roused your indignation (see July issue, p. 205) by glibly and easily counselling sublimation to "surplus women". In any case, I beg to offer the following observations.

(1) Your words "glib", "facile", *etc.*, suggest that you think that these mentors do not realize the gravity of such women's privation. This seems to me a groundless assumption.

(2) It would be useful to know precisely what it is of which the mentors in question are "woefully ignorant".

(3) If their counsel is "little less than cruel" because they are themselves married, then no one who has not himself lost a son in the war may, without being accounted "little less than cruel", offer comfort to one who has—which is absurd.

(4) The moral law forbidding adultery and fornication was not invented by the mentors, but is enjoined upon us by a higher Authority (*vide* the Gospels).

(5) Multitudes of women who have never been given a chance of motherhood do, in point of fact, lead very happy lives.

(6) Multitudes of women who *have* become mothers have found plenty in life to "greet" about.

(7) Can it be seriously supposed that the problem would be eased if discussion at Church-Assemblies should result in a resolution to allow surplus women to attain motherhood without marriage. If so, I should disagree, on the ground that the remedy would be far worse than the disease. And if not, what alternative could Church Assemblies find to the counsel of the mentors?

Yours faithfully,

C. J. CADOUX.

Oxford. 27th August, 1944.

The Librarian of Birmingham University writes that the set of the *Quarterly* in the University Library is incomplete and that he is anxious to obtain the missing parts: Vol. XX, Nos. 1, 3 and 4, the title page and index, and Vol. XI, No. 1, the title page and index. If any reader can help, the Librarian will be grateful if he will write to him at The Library, The University, Edmund Street, Birmingham, 5.